

THE SPIRIT OF MISSIONS.

VOL. LXI.

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NO. 5.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, APRIL 14TH, 1896.

—The following elected members were present: The Right Rev. Drs. Whittaker, Niles, Scarborough, and Potter; the Rev. Drs. Hoffman, McVickar, Smith, Shipman, Huntington, Applegate, and Brown, the Rev. Mr. Brewster, and the Rev. Drs. Vibbert, and Anstice; and Messrs. Stark, Vanderbilt, Low, King, Mills, Whitlock, Chauncey, Brown, Marvin, and Thomas. The Right Rev. Dr. Scarborough was called to the chair.

—The Treasurer's report showed that beyond present resources the sum of \$314,550 was needed from April 1st to meet the appropriations to September 1st. It also appeared that the offerings for missions to Colored people up to April 1st had fallen off about \$3,000 as compared with the same term last year.

—A communication was submitted from Mr. Henry E. Pellew, general secretary of the Commission on Work among the Colored People, submitting certain action of the Commission at its meeting held March 26th, as published on another page.

—Letters were received from thirty-six of the Bishops having Domestic missionary work under their jurisdiction, announcing their appointments of missionaries for the year, etc., and approval was expressed in those instances where it was required. Being informed of the resignation of the Rev. Thomas Drumm, M.D., as emigrant chaplain, the Board requested the Secretary to communicate to him an expression of its esteem for his devotion to his work and of its best wishes for his future health. The letter from the Right Rev. Dr. Rowe, Bishop of Alaska, which appears in this number, being under consideration the Board appointed Dr. Campbell as missionary to Alaska, subject to his acceptance and his ordination as Deacon by Bishop Barker; pledges for \$775 having been received from members of the Woman's Auxiliary and further gifts being promised for this purpose.

—Letters were submitted from Bishops McKim and Graves and several of the missionaries in Japan and China. The biennial conference of the China mission was held at the close of February. Bishop Graves believes that it did the mission and the missionaries much good. In Japan the mission convocation opened March 4th. The Rev. Mr. Partridge, writing upon leaving China for vacation, said: "Bishop and Mrs. Schereschewsky are quite well. The Bishop is working most energetically—a marvellous triumph of faith and perseverance over physical weakness. The moral example alone of his making the journey to China would do great good to the mission cause even if his translation of the Bible were never completed."

—Mr. George C. Thomas was elected Treasurer, and Mr. James J. Goodwin to membership in the Board. Both gentlemen have accepted.

GEORGE C. THOMAS, TREASURER.

At the April meeting of the Board of Managers Mr. George C. Thomas was unanimously elected Treasurer of this Society. Mr. Thomas, who is a member of the firm of Drexel & Co. of Philadelphia, is widely known among Church-people as an active layman, prominent in Sunday-school circles, in the Brotherhood of St. Andrew, and in all the good works of the city mission in Philadelphia, and in diocesan affairs in Pennsylvania.

Mr. Thomas has long been a member of the committee on the diocesan scheme of Sunday-school lessons and a leader in the general Church Sunday-school Institute. He is one of the lay deputies from his diocese to the General Convention, and in all these ways he is in touch with the aggressive life of the Church and in fullest sympathy with the young and rising generation. The Board is fortunate in securing as its Treasurer one so experienced in Church affairs, and we trust that the people in all parts of the Church will show readiness to supply the treasury and remit their generous contributions for all departments of the general missionary work to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York.

EARNEST INQUIRIES.

Do we really believe in Christ Jesus as the Saviour of the world? Do we really believe that He came to seek and save the lost, and to that end gave commandment that we who know Him should make Him known to all men everywhere? Do we realize that that is the work which He has left to His disciples, and in which He has promised to be with them to the end of the world? Do we remember that there is none other name under Heaven through which mankind may be saved, but only the Name of Jesus Christ? Do we seriously think of the many millions who are ignorant of that way and of the multitudes who are dying without knowledge of Him? Do we deeply desire to have all men everywhere brought to Him, to have His grace and power to save made known to them?

If, indeed, we have such beliefs, thoughts, feelings, and desires as are implied by these questions, it must be because we have found Christ ourselves, and that He is precious to our souls, and so we may inquire further: What are we doing to save the lost, to send the messengers of peace upon their heavenly errand? Are we speeding them on their way? Are we encouraging them and sustaining them in their work? Are we following them with prayer and sympathy? Are we ready to pour out the treasures of love, to lavish gifts, to spend all that we possess, even to give ourselves to that most sacred and imperative work?

We are moved to these inquiries by the facts that the wheels of missions drag very heavily, support for missions comes very slowly, debt stares us in the face.

We turn from these things to the men and women of God, and ask: Could these things be so if we were thoroughly alive to the calls of God's providence? If we are in downright earnest in His service must we not put in the first place this work of Christ?

THE PLACE OF MISSIONS USURPED.

THAT the first place in the thought and effort of the Christian Church belongs to missions will not be denied by any person who knows the purpose of the Founder of Christianity. It is the charter which He gave to His Church. It was the subject of His reiterated charge to His disciples. The object of His coming into the world and of His sacrifice, was to save all men, and the great responsibility which He put upon His followers was to go and disciple all nations. Every conference of Christians and every Church council must have as its main object the extension of Christ's Kingdom. Upon the heart of every individual disciple must rest the responsibility of doing all that in him lies to spread the tidings of salvation.

Yet that is not the main object to which Christians generally give their thought, effort, and money. Not to speak of those who live selfishly, there are a great number of benevolent, God-fearing persons who expend upon Church embellishments and in the accessories of worship money that should be given for missions ; and not only so, but in charitable works, in supplying temporal wants, and in a variety of humanitarian efforts the amount that is expended is out of all proportion to that which is given for the saving of souls. The claims of missions are thrust aside, and the place which missions should occupy is given to things which, in themselves, however good, ought not to be permitted to usurp the one great aim of bringing all men everywhere to the Lamb of God which taketh away the sin of the world.

It certainly would be right for those who apprehend that the Gospel is the power of God unto salvation to leave to others the work of ameliorating human conditions, and devote themselves and all they have to the direct work of saving souls. The other things are sure to be done by those who do not care for missions ; but it is for Christian people to carry on the work of missions with all their might.

OFFERS OF SERVICE.

MORE than thirty of the younger clergymen of the Diocese of Durham, England, have addressed a communication to their Bishop (Dr. Westcott), placing themselves subject to his direction as to going into the Foreign mission field. They say :

We think that those who stand at the Church's watch-towers may be willing to organize and direct us if they are once convinced that we are willing to obey orders and thankful to have them to obey.

The Bishop in accepting their offer, says :

Your letter rightly recognizes that our ministerial commission is essentially world-wide, even as our Church is, and that the choice of our place of service ought to be made in full view of the whole field. . . . It shows openly that the work of our Church at home and abroad is one work, one work throughout the world, one in its conditions, its requirements, its qualifications, its outward recognition ; so that by the interchange of clergy many stations in the mission field will become, so to speak, outlying parts of English parishes—as we have known at least in one case in the Diocese of Durham—and the living sense of the communion of saints will be to us even in this form a strength and an inspiration.

This largeness of mission is what we ought all, laity and clergy, to realize. We must get out of parochialism, out of diocesanism, out of provincialism, into the spirit of our Lord and Master, who came to those who are far off as well as those who are nigh, and bade His disciples go to all nations as His witnesses and teachers.

A PERSONAL APPLICATION.

WE give at length on another page a letter from a clergyman in response to an article in our last number on "The Way to Avoid Missionary Debt." The writer applies to himself our remark that the clergy can lead the way by themselves contributing according to their ability. One of the potent forces in removing the debt of \$115,000 which the American Board had to face at its last anniversary was the inauguration of what was called the "Pastors' Fund" by voluntary gifts on the part of pastors toward the extinguishment of the debt. Can we not and shall we not do as much to keep off the horrid incubus of debt as they did to remove a debt?

THE CHURCH'S DUTY TO THE WORLD.

THERE were two marked features in the work of our Blessed Lord that cannot be dwelt upon too strongly. One was the creation of a Ministry with full legislative and administrative powers to be perpetuated for all time, and the other was the sending forth of that Ministry into the world to seek and to save the lost. The Church was never intended by her Divine Head to stand out in the world simply as a symbol of ideal perfection, not as an embodiment of the highest type of ethical teaching, not as an evolution of the survival of the fittest; nay, though claiming to be all this, she stands in the world as an active, energetic, aggressive force to overthrow the dire evils of sin, Satan, and death, and to give back to God the kingdoms of this wicked world, restored, purified, redeemed.

Every creation has a purpose, as every effect has a cause; to subordinate the one to the other, to exalt the creation above the purpose or the purpose above the creation, causes untold confusion, and renders abortive the great principle of unity in design.

It is largely from a failure to recognize the fact that the Church is solemnly charged to perform a specific duty, to "go, teach all nations, and baptize them in the Name of the Father and of the Son and of the Holy Ghost," that much of the indifference and apathy of these present times is due.

We hear much of the "failure of missions." The same thing could have been said concerning the coming of Christ in the days when the Prophets of Israel were foretelling His advent. As year after year rolled by, and the world grew weary waiting for His coming, the word "failure" might have been written across every page of prophecy; but during all these years of waiting the world was quietly and gradually passing through changes that were to prepare the way of His coming. At last, "in the fulness of time God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons." The ways of God are not the ways of man. He works along the lines of constituted law, not com-

puting length of time for failure of result, but always allowing the seed to mature and grow according to the law of its being.

Failure of missions! See what that handful of despised Galileans have accomplished. Starting out into the world without money or influence, an ignoble and hated sect, preaching a religion prescribed by law, and in the face of death proclaiming the Divine message of the Crucified King of the Jews, these men, the Apostles of our Lord, in their mission to the world have turned the stream of centuries out of its channel, and upon the ruins of once glorious and all-powerful empires have planted the Cross of Jesus Christ as the symbol of the victory of the Kingdom of God. Let no one speak of the "failure of missions" in the face of such indisputable facts. Let no one speak of the "failure of missions" when the pages of history declare that it was the preaching of the Gospel of Jesus Christ that elevated woman from being the mere toy and slave of man to the position of honor and respect among men; that proclaimed a universal brotherhood among nations, destroying slavery and creating benevolence, charity, and good-will toward all men.

Where one may justly speak of the failure of missions, however, is just here—where there is a failure on the part of those who profess and call themselves Christians to recognize the true purport and aim of the Church's existence and perpetuation. The Ministry of Christ was not a ministry of stagnation, self-composure, and indolence. Nay! it was a ministry of ceaseless activity, of ever-widening influence, and of ever-increasing significance. The missionary journeys of the Apostle Paul, covering the then known world, reaching out to the far distant isles, were but the proof of that ministry that he had received from his Lord. This is the true spirit of Christianity, the duty of the Church to the world, the setting forward the Kingdom of God among men. What if Christ had confined His message of peace to the Jews alone? What if this ancient and chosen people of God were alone to be the recipients of this new dispensation? We fear to say; but thank God, both Jew and Gentile, and whosoever will, may come and take of the water of life freely.

As we have received so let us give. As we have tasted of the sweet fruits, and have been made partakers of the grace of God, so let us in like manner send forth those blessings to those who are ignorant of them.

If every baptized member of the Church to-day were made to feel his own duty as Christ's faithful soldier and servant, there would be no longer any cry about the "failure of missions," but every one would become a missionary himself and be willing to consecrate his all, be that great or little, to the cause of Christ and His Church.

We daily pray "Thy Kingdom come, Thy will be done on earth as it is in Heaven," and yet what are we doing to extend that Kingdom? What are we doing to have the laws of that Kingdom proclaimed among the nations of the world? The Church has sent forth her duly authorized ministers to the far West, and to the heathen in China, Japan, and Africa. They need our daily prayers, they must be supported and cared for while thus engaged in preaching this good message from the great King of peace. How are we showing our zeal and love for the Kingdom of God. Let us look beyond our own little sphere of self to the great missionary worlds where souls as precious as ours are being gathered into

the Fold of Christ to be partakers with us in the joys of salvation in the Kingdom of God.

MISSIONARY RISKS.

THE Right Rev. Dr. Boyd Carpenter, Bishop of Ripon, England, has an excellent article in the *Saturday Review*, on "Missionary Risks and Gains," in which he says:

No doubt it is horrible to read of massacres and outrages; and all reasonable care should be taken not to provoke them; but to abandon an enterprise because certain risks attach to it is quite another matter. The objection that men and women ought not to be exposed to certain perils is really part of a much larger question. How far are risks lawful in any enterprise? Will any one hold that only safe enterprises are to be undertaken? As we ask the question, we provoke a smile; for there are hardly such things as enterprises devoid of risk. Enterprise usually involves risk. No progress of any kind is possible without it. If immunity from danger had been made a condition of enterprise, the development of civilization would have been arrested long ago. America had never been discovered. Australia had never been colonized. Neither the Suez canal nor the Forth bridge had ever been constructed. Balloons, ships, and steamers would never have been known. Science would have been a pigmy instead of a giant. The healing art would still have been in the hands of charlatans. In proportion as we applaud the heroes of science and discovery we admit the principle that certain enterprises justify certain risks.

FANCIES AND FACTS ABOUT INDIANS.

GENERAL THOMAS J. MORGAN, formerly United States commissioner of Indian affairs, has a valuable article in *Christian Work* entitled, "Facts and Fancies about Indians." We give a few extracts :

There is probably no subject about which people generally talk so much and know so little, as the present number and condition of the North American Indians. I am sometimes amazed, very often surprised, and occasionally almost startled, by the questions put to me by intelligent people, and with the statements made in public by men who are supposed to be especially well informed on these points. The usual debates in Congress, when the Indian bill is under consideration, are a study to one at all acquainted with the facts in the case.

It is a popular fancy that the Indians are comparatively few in number, that they are rapidly disappearing, and that in the ordinary course of nature they will have died out not many years hence. The fact is, that there are nearly 250,000 of them, exclusive of the Alaskans, that they are not rapidly decreasing, and with their improved surroundings, the absence of destructive wars, the gradual improvement of sanitary conditions, the spread of education and of Christianity, the North American Indians will long survive among us as a distinct type. They are a hardy people, not wholly unable to adjust themselves to changed circumstances, having a great deal of persistence, and maintaining against great odds their distinctive characteristics, habits, and customs.

I have been frequently asked, as I was last night by a distinguished city clergyman, questions about the Indians, prompted by the fancy that they are all alike, and that what is true about the Sioux of the Dakotas is equally applicable to the Apaches of Arizona, or the Pueblos of New Mexico, while the fact is that they differ among themselves in every respect—in language, dress, mode of living, manners, and occupations. The Apaches as a tribe are ignorant, degraded, semi-savage, un-

progressive, warlike; the Flandreau Sioux and the Stockbridges are industrious, frugal, thrifty, progressive, peaceful, and upright; the Pueblos occupy houses and carry on peaceful pursuits, and the Navajoes are shepherds and live in rude *hogans*. Examples can be found among them illustrative of almost every stage of human progress, from the lowest level of animalism, as exhibited by some of the Yumas, burrowing in the sands of Arizona like lizards, up through the predatory Apaches, the pastoral Navajoes, the village Pueblos, the agricultural Flandreaux, to the Christianized and thoroughly civilized thousands gathered into various churches out of numerous tribes.

General Sherman, in a speech made shortly before his death at a public gathering in the city of New York, was reported in the daily press as saying that it was "absurd for this nation to be supporting in idleness 250,000 Indian paupers." I find that a very considerable number of people accept this fanciful statement as historical, and suppose that all these 250,000 are lazy vagabonds fattening at the public crib. The truth is, that probably less than one-fourth of them receive anything whatever from the government, and that the great mass are self-supporting; that is, that they subsist either by the labor of their own hands, or upon that which they receive from the government in payment for their lands. Whatever may be said of Indians or white men who live upon their income, it is not true of either that they are paupers. Probably one of the richest peoples in the world are the 1,500 Osages, who, in addition to a large reservation, with homes and cattle, have in the United States treasury to their credit more than \$8,000,000, on which they receive in cash every quarter \$100,000.

The fact is that the Indian nature is simply human nature bound in red; that the Indians have the same affections, passions, desires, and capacities that other people have. A somewhat careful study of them in face-to-face contact on the reservation, in their homes, and in the government schools, has led me to the firm conviction that, as a class, under favorable conditions, they are self-respecting, noble-minded, and responsive to all rightful appeals to their better nature. There are now more than 20,000 Indian youths enrolled in schools, and they show the same aptitudes as white children under similar circumstances; they excel in penmanship and drawing; are not defective in musical talent; can be trained to habits of industry and study; take readily to the ruder mechanical arts, and not a few of them have acquired very respectable scholarship, general and professional.

Take the Indian service out of politics and administer it on strictly business principles: give the Indian his individual property and protect him in his rights: break up the tribe and destroy the reservation; pay them what we owe them, but feed none who will not work if able; give all the children a good, common, American, industrial education; send to every tribe the Christian missionary, with the home, the Sabbath-school, and the church, and time will do the rest. It will not take long to graft on to the hardy Indian stock the scion of Christian, Anglo-Saxon civilization which it has cost us so many centuries to develop. When the Indian has land, law, labor, learning, the four fingers, and love, the thumb, he has the complete self-helping hand, and is prepared, like any other human being, to take his place as a citizen, as an individual, as a man, standing upon his own feet, using his own powers, defending his own hearthstone, educating his own children, and carving for himself a place among his fellow-men.

BRIEF MENTION.

THE Bishop of Springfield, referring to the action of the Board in extending the appropriations to September 1st, writes to his diocese that this generous course "calls

for corresponding heroism and generosity on the part of every diocese and every Churchman, and accordingly we appeal to our missions and parishes throughout the diocese to make as generous a response as possible to our brethren who have taken the grave responsibility of running a great financial risk on our behalf. We appeal especially to the rectors and missionaries to do their very best by personal appeals from the chancel to their people and by visiting and making known to their flocks at their homes the great need which now exists for turning as much money as possible into the treasury of our Mission Board as promptly as practicable. We would recommend, in case from any cause the offering should prove inadequate on the first gathering, that a second be made before the middle of next August, so that the treasury of our Board may receive a contribution from every parish and mission in our jurisdiction and from such large-hearted laymen as are moved to make personal gifts for the object."

THE frontispiece of this number of the magazine presents a picture of Bishop Rowe equipped for his work in Alaska, whither he has gone, as is told at length on other pages of the magazine.

MINISTER DENBY, at Pekin, has notified the Department of State that M. Gerard, the French Minister to China, has procured from the Tsung-Li Yamen, by virtue of the French treaty of 1858, an order directing the local authorities throughout all the provinces of the empire to expunge from the various editions and compilations of the Chinese code all restrictions upon the propagation of the Christian religion. "It gives me pleasure," writes Mr. Denby, "to add that the minister of France is entitled to the gratitude of the entire Christian world for his action in this important matter."

THE sixth annual report of the Colored Orphan Asylum and Industrial School, at Lynchburg, Virginia, under the general charge of the Rev. Dr. Abraham Jaeger, says: "The actual work of caring for orphans, after the preliminary work of purchase of farm, etc., began in 1890 by the admission of a single homeless boy. His board had to be paid in Lynchburg until the roof of the farm-house could be shingled and other repairs be made. By the end of the year there were fourteen children, and this number has now been increased four-fold. More than seventy in all have been sheltered here. Of these, some have been placed in good homes. Others we were obliged to dismiss as incorrigibles; not that we despaired of them, but that their reformation would have been at the expense of younger and more hopeful cases. Three little ones have died. They were rescued too late from their terrible predicament to save their lives. Nothing could be done for them except to give them some taste of human mercy on earth before their leaving it, and to baptize them into the Kingdom of God. The remainder, fifty-two, are here. . . . To a common school education, our endeavor is to add the teaching of various industries. Most of the children are young—taking them young is the only way to meet the conditions of the problem—the eldest being not over fourteen, so that we have to be satisfied with training in farm and house work, dressmaking and tailoring. The larger girls now do all the laundry work for all the children and the two teachers, and are able to make the clothes for all, both girls and boys. We have three sewing machines and want a dozen. We want to fit up a printing office. The boys are now working under a most valuable helper, who can give them instruction in shoe

and harness making and repairing, if the necessary tools and materials are furnished. It is very desirable to add to our force a kindergarten teacher. It is believed that this method of instruction will appeal with peculiar force to the children of this race; but this calls for more room. This institution has no endowment or funds to draw on from any source, in Church or state, and is entirely dependent for salaries and living expenses on voluntary contributions. . . . We further need about \$800 to extinguish the building debt. Eight hundred dollars will bring the projected annex under roof, and about \$1,800 will complete it, owing to bricks and building materials on hand. A small force is now working on the addition. About \$1,500 will bring the entire next wing under roof, and about \$4,000 would complete it. This additional room is sadly needed."

A MISSIONARY'S noble gift to missions is recorded in the devotion to the work in the New Hebrides by the Rev. Dr. John G. Paton of \$60,000, the proceeds of the sale of his book "Life in the New Hebrides."

A LADY in England has put in a striking way the good which might be accomplished if all Englishmen would deny themselves only one-tenth of the alcohol which they now consume. With the money thus saved she would send out missionaries, and allowing as much as \$1,500 as the salary of each, she says she would from this saving alone be able to send out 45,000 additional missionaries.

MR. EUGENE STOCK, editorial Secretary of the Church Missionary Society of England, gave expression to the following at a meeting of clergymen: "I am more and more deeply impressed with the conviction that on the clergy and ministers in our churches there lies a responsibility which the great majority of them have as yet failed to realize. In most cases it is anything else first, and the advancement of Christ's Kingdom last. The churches exist, not that they may have splendid singing, beautiful services, and such like, but that they may evangelize the world. We call this a great missionary epoch; but there will have to be a much wider awakening of missionary zeal in the churches than we have yet seen. One despairs of the older men; but our hope lies in the fact that the youngest of our ministers are the most alive. Every pastor who cuts loose from home ties and goes abroad, is a grand example to the others; but those who remain at home may be great channels of blessing to the churches and to the work of missions. In the late visitation of his diocese by the Bishop of London, he urged each clergyman to preach at least *twenty missionary sermons* a year in his own church for the purpose of educating his people in the duty of evangelizing the world."

OF the Melanesian mission the *Missionary Herald* (Congregational), says: "This mission, endeared to the Christian world by the memory of Bishops Selwyn and Patteson, has been doing a great work in the Solomon islands and in the Florida islands. In the latter group, which is under English rule, paganism will soon have ceased to exist. There are already 2,500 native Christians. In the Solomon island called Jabella there were in 1892, 686 Christians at the seven stations. The Melanesian mission works in these islands by means of natives taken in the mission ship to Norfolk island to be educated. Their training completed, they are

returned to their homes, where they render excellent service. The white missionaries visit and aid them during some months of each year."

HENRY MARTYN said : "Live more with Christ, catch more of His Spirit; for the spirit of Christ is the spirit of missions, and the nearer we get to Him, the more intensely missionary we shall become."

WITH OUR CORRESPONDENTS.

IN response to an article in the April number of this magazine a clergyman writes as follows: "Among the editorials in the April issue of THE SPIRIT OF MISSIONS I read with much interest, and I trust with great profit, an article entitled 'The Way to Avoid Missionary Debt.' The title of the article itself was very striking and arrested my attention at once as opening a new line of thought and activity. It was not 'a way,' thereby indicating that here was a way among many others for meeting the requirements essential to the success of the missionary work of the Church, but '*the way*,' implying the idea that, however valuable other methods may have been proved to be in the past, there was still a way that in the line of effectiveness, of far-reaching influence, of zeal and earnestness, was superior to all others; and that way was indicated in the opening sentence of the article: 'We of the clergy hold the secret of avoiding missionary debt.' Surely to us, Brethren of the Clergy, these words must come as a new and startling revelation. In giving expression to my own feelings I cannot but believe that I am voicing the sentiments of many of my fellow-clergymen, that in this matter of personal contributions to the missionary work of the Church, it seldom, if ever, occurs to us in our earnest appeals from our chancels for funds for missions that an equal claim rests upon us, and that it is just as much our duty to give to this object as our congregations' duty. A sentiment prevails among many of us, it is difficult to tell to what extent, that in offering ourselves, body, soul, and spirit, to the great work of the Church we are thereby exempt from every other obligation that may call for a part of our stipends. Where this sentiment prevails I cannot see how it is possible for any rector to throw into his appeals for large offerings that moral force so essential to success. His own failure to realize the obligations that rest upon him as an interested party and the lack of personal zeal and earnestness arising from this failure, must in a very decided measure militate against him and cause him to become in a greater or less degree a hinderance in the work. On the other hand, however, I can very readily see what would be the effect upon a congregation among whom it had become known that their rector, out of his meagre income of \$500, had contributed ten dollars to the cause for which he was pleading. There is a moral force here that is more eloquent than rhetoric, more convincing than logic. The people know and feel from their rector's example the worthiness of the object for which he pleads; its claims, its needs and obligations are realized, and as the result there is a wide-felt earnestness and an offering worthy of the cause. The force of example, here, as in everything else, carries with it a weight of increasing significance, and exerts an influence that is far-reaching and commanding. Aside from the moral effect of this influence, it seems to me that there is also a moral necessity on the part of the clergy to observe that Divine principle which is one of the conditions of acceptable service, namely, the joining of alms and oblations with the service of worship. How seldom it is that we put our own offerings upon the plates when we receive the offerings of our people for presentation to the Lord. Is there any good reason why we should not participate in this act of worship? Will not our money help

on the work of the Church just as much as that contributed by the laity? Surely it will. This is the 'way to avoid missionary debt.' I am fully convinced that if the clergy of the Church would conscientiously pledge themselves to give a certain sum each year for missions it would not only increase their own interest, but would make them able advocates for the cause. They would interest their congregations more, and so further the progress of the work; and with the increase of contributions which would result a great gain would be made toward preventing missionary debt."

SCRIPTURAL AND PRIMITIVE PRACTICE IN MISSION WORK.

Misit binos—"He sent them two and two," or "by twos." So it is written of the mission of the Twelve Apostles and, later, of that of the Seventy Disciples, sent forth by the Lord Jesus Christ in the years of His earthly ministry. "By twos"—the phrase is significant; it suggests that some principle intrinsic in the Person and work of the Sender here gains expression. What is the principle? Notice what is the character of the combination; the two who are associated together are of equal rank, two Apostles or two disciples, both of them summoned by a common call, as our Lord said to them: "Follow Me," intrusted with a common errand and endowed with like powers and privileges. That is to say, we have here an illustration of the highest kind of union, not the linking together of a subordinate to a superior in whose larger office that of the subordinate practically disappears, as a lesser light fades away in the presence of a brighter, but the creation of a corporate fellowship wherein each member retains his own distinctness and yet both together form a fuller unity, different in kind from the mere enlargement of the powers of either.

It may, indeed, be objected that two do not constitute a corporate body, that three is the number with which social life begins, as the family is impossible without father, mother and child, who together make up the "unitary form" of human society, the faint reflection on earth of the Three in One in Heaven. But a little further consideration will show that the two Apostles or two disciples were really bound together by an unseen Third, even the Lord Himself. They went forth to speak by His Spirit, and He declared: "He that receiveth, heareth, rejecteth you, receiveth, heareth, rejecteth Me and Him that sent Me." In other words, as our Lord ever declared that He was not alone because the Father was with Him, so the two Apostles or disciples were always to feel that they were not alone because their Lord was with them.

Here, then, is the principle illustrated in the first movement of that new Kingdom that was coming forth from the Person of our Blessed Lord, to become in time His Mystical Body, quickened by His Life-giving Spirit—the Catholic Church. It is the principle of the Incarnation, the gathering together of many into one, the re-uniting of the sundered fragments of the human race in the Son of God and Son of Man. That this is not a strained meaning put upon the phrase "two and two" will be seen by a brief contrast between the way in which God carried forward His purposes under the Old Covenant and the New.

Before our Lord came, we find no instance of two leaders sent out as afterward the Apostles and the Seventy. Oneness, rather than unity, is the mark of the Old Testament. One individual, Abraham, is chosen as the father of the faithful. One nation, the Jewish, is called out from all other nations. In Moses and Aaron we seem to have an instance of two co-ordinate representatives, but it is not so; all the power conferred upon Aaron is derived to him from Moses; his subordination is made very plain in the declaration of God to Moses: "He shall be thy spokesman unto the people"; "he shall be to thee instead of a mouth, and thou shalt be to him in

stead of God." Joshua is a single leader; so with each of the Judges and Kings in succession. Nor is it otherwise with the Prophets; Elijah may have Elisha as his attendant, or Jeremiah Baruch, but two do not combine in their message to Israel.

But as we pass to the Acts and the Epistles we find ourselves in a new order. The principle of united action characterizes the Church from the start. In the first miracle after Pentecost, St. Peter and St. John act together; together they fix their eyes on the lame man, as St. Peter says: "Look on us," together they enter the prison, stand before the council and return to join in the thanksgivings of the infant Church. Seven Deacons are chosen and ordained together. When Samaria had received the Word of God, it is again St. Peter and St. John who are sent thither together. At Antioch the Holy Ghost commands that Barnabas and Saul be set apart for the work to which He calls them, and we follow them on their joint mission, both of them Apostles to the Gentiles. Later on, the Apostolic college associated with them another couple, Judas and Silas. Even when St. Paul and St. Barnabas separate, neither of them goes alone. St. Paul takes Silas and St. Barnabas Mark. When at last St. Paul thinks it good to be left alone at Athens, his message to Silas and Timotheus to come to him with all speed implies that his solitude is exceptional and not to be continued longer than necessary.

In perfect harmony with this is the fact that in six out of nine Epistles to Churches St. Paul associates one or more with him, Timothy, Sosthenes, or Silvanus, in his salutation. It is interesting to find that, in the Apocalypse, it is still *two* witnesses who testify, suffer, and are caught up to God.

Now, if this is a principle of the extension of the Gospel Kingdom, can it be right that it should be so entirely ignored as it is in the present missionary work of the Church? More than that, may it not be that one of the reasons why the whole missionary effort of the Church is so strangely ineffectual is because the work is not done on the lines that our Lord and His Apostles laid down? Look for a moment at the Domestic Missions of the Church—how are they being worked? By scattered individuals planted down, one here, another there, in the midst of half-heathen populations, with no one to whom they can turn for advice or sympathy, with few books and no stimulus to study, with almost no oversight or direction, free to make any blunders they like, and then, when they have become heartsick and discouraged, sent off to some other solitude to repeat the same experience. Worse yet, many of the men at these outposts are Deacons or laymen, who must live on, sometimes for six months at a time, with never a chance . . . to receive the Blessed Sacrament.

Many of them are young men, too, who have come from years spent in an academic life and with but little practical knowledge of the world. Cut off from their companions and friends, in a strange land, and bereft of sacramental grace, is it to be wondered at if they fall victims to the temptations that must naturally assail them at their age?

Moreover, as if to leave them no chance to avoid occasions of temptation, these young men without families are expected to lodge in boarding-houses or at "family hotels," where privacy is well-nigh impossible, and the quiet dignity of surroundings so helpful to the spiritual life is quite out of the question. All this would be bad enough if the young missionary were always awake to the dangers of his position and keenly sensitive to its incongruity; but in too many cases he accommodates himself to it, abandons his seminary ideals as chimerical, loses his priestly consciousness, gives up any attempt to "organize his day," is drawn into a circle of social amusements and becomes the centre of a little knot of foolish admirers who encourage him in every self-willed fancy and conceit until some scandal or quarrel turns him adrift, his whole character lowered and weakened.

Even at the best, the result of this sort of living in many cases is that a young

man who had started out with a high purpose of giving himself as a holocaust to God in the celibate state is drawn or driven into marriage within two or three years. And how different it might be if the principle so clearly set forth in the New Testament, and acted upon by the Church till a few generations ago, were loyally applied; if once again the advance guard of the Church were sent out as of old, "two and two." The objection will at once be raised that there would not be enough men to send to all the stations. But did not our Lord take that into consideration when He established His Church and gave it mission to all the world? The Seventy, who were sent forth two and two, were to go before His face into every city and place whither He Himself would come. He could have reached twice as many towns and villages if He had sent them one by one. But He chose not to do so. Is it becoming in His followers to set aside His method as though they were wiser than He, or loved souls more than the Lord who died for them? Is it well to go on subordinating principle to supposed expediency?—*Rev. J. O. S. Huntington, in The Churchman.*

PROPOSED CHANGE OF METHOD IN THE MISSION FIELD.

IT is generally agreed that the modern method of working missions has proved a failure. What is lacking? If we go back to Holy Scriptures and take note of our Lord's own method, we shall find the missing link. When He sent forth the Seventy to make ready His way, He did not ask them to go out singly, but sent them "two by two." He knew what was in man; how necessary sympathy and companionship are to success.

The Church in the ages of faith followed the example of the Master. To take two examples out of many: The two most notable names on the missionary roll of the Eastern Church are the names of Cyril and Methodius. It is to them we owe the conversion of the Bulgarians in the great missionary revival in the ninth century. They were brothers, who, at an early age, consecrated themselves to a religious life and succeeded by their united efforts in winning over to the faith a race of people next to the Huns themselves in ferocity and wildness of life. Cyril was a linguist, and familiar with the Greek, Latin and Slavonian, Armenian and Khasarian languages. He invented a Slavic alphabet and translated the Liturgy and portions of the Bible into the vernacular for the use of the Bulgarian Church.

Methodius was also a man of culture in another way. He was a painter, and sought by his painting of the "Last Judgment" in the entrance hall of the king's palace to win the court over to the Christian Faith. The brothers in this way aided each other in their work, and by their devotion won over the Bishop of Rome to allow the use of the Slavonic Liturgy in the language of the people.

The other notable instance is the conversion of the people of Denmark and Sweden in the same century by Ansgarius and Cuthbert, two monks of New Corbie, the great monastic school of the West at the time. It is one of the greatest missionary triumphs of the middle ages, when the last remains of the barbaric nations which encircled the Roman Empire yielded to the Cross. Here, again, it was the mutual sympathy and devotion of the two brothers in heart and life which sustained them in their days of trial, and enabled them to overcome obstacles which, single-handed, they must have sunk under and been forced to abandon the field.

The considerations urged by Father Huntington, in his article printed in another column, for a return to Scriptural and primitive practice are worthy of serious attention, and cannot fail, it seems to me, to enlist the sympathy of all who are interested in the cause of missions in the nineteenth century.—*Rev. Dr. Thomas Richey, in The Churchman,*

BISHOP PENICK AND THE COLORED RACE.

BISHOP PENICK's letter in the last number of the *Churchman* about the change of policy of the Commission on Work among the Colored People prompts me to write that the Bishop's strong advocacy ought ere this to have stirred up very hearty interest in behalf of the Negroes on the part of generous Churchpeople. He has given himself through a series of years to a careful and sympathetic study of the problem of the Colored race in the South, and no one can speak with a better understanding than he of their condition, progress, and needs, and of the opportunities for successful work among them. His addresses have been fired with the eloquence of one whose mind and heart were aglow with the conviction that here is a great work to be done, and that it ought to be done at once.

Bishop Penick has been so wrapped up in this work that I am sure he has wondered that a great enthusiasm has not been aroused in its behalf, that many have not come forward to say, This is a work of paramount importance, and nothing shall be lacking for it that money can provide. Yet, strange to say, the contributions specified for the work among Colored people for seven months, to April 1st, have been but \$7,370, and for the corresponding period last year it was but \$10,137. It is really pitiful that there should be such inattention on the part of our Churchpeople. If other Christians had not done much more than we, the condition of the Negroes would be lamentable indeed.

Where is the old-time sympathy for the Negroes as an unfortunate race? Where the consideration for these people who through generations have been at great disadvantage? Where the appreciation of their fidelity, of their struggles, and of their progress? Where the chivalrous feeling of the strong toward the weak? When we think of their numbers, of their ignorance, and of their need, we wonder that there are not among us those who have been prospered, who will stand forth as champions for these people, fellow-citizens with us in an earthly kingdom, to bring them into the fellowship of Christ's Church. To what other object could any one devote talent and money so well as to the work of elevating and Christianizing the Black race in America?

Bishop Penick has done his work with singular devotion and ability, and he would feel that he had not labored in vain if he had succeeded in awakening a sense of duty in the Church toward the people for whom he has so earnestly wrought.—*Rev. Dr. William S. Langford, in The Churchman.*

THE SPIRIT OF CHRIST.

SHOW me a woman like Florence Nightingale, ministering in the hospitals of Scutari; show me a man like David Livingstone, dying for heathen folk; show me a man like Father Damien, giving his life for the loathsome leper, and I will show you the hand, the heart, and the voice of Jesus Christ. I remember a man—a Red man—who was a hero, as the world measures heroes. He rescued white captives from death, at the risk of life, in the Indian massacre of 1862. He had a certificate which said: "The bearer, Taope, is entitled to the lasting gratitude of the American people, for having, with others, rescued 200 white women and children from death. Signed, H. H. Sibley, Colonel Commanding." Taope would have been happy if he could have lived upon certificates. The man would have starved, had I not fed and cared for him. One day he sent me word, "Come, quick." I found him dying. He looked up in my face with a smile, for the sunlight of Heaven was on that dying bed, and said: "My father, the Great Spirit has sent for me to go on the last jour-

ney. I am not afraid to go, for Jesus has walked in this trail before me. He will go with me, and I shall not be lonesome on the road."

Shall not be *lonesome*? It has been true of millions whose hands have been unclasped from other hands, and who have been led by that same Saviour, saying, in the words of the Psalmist: "Though I walk through the valley and shadow of death, I will fear no evil; for Thy rod and Thy staff they comfort me."

After that Sioux massacre, General Sibley had taken most of the friendly Indians as his scouts. I called on the general and said: "What will you do with the wives and children of these scouts?" The tears came into his eyes, for his heart was tender, as he said: "Bishop, I shall have to send them to Missouri, for the people of Minnesota will not permit any Sioux Indians to remain here." I replied, "I shall take them to Faribault." He asked: "How can you take care of them?" I answered: "I do not know; God will care for His own." I saw Mr. Alexander Faribault, a mixed-blood, and one of the noblest of men, who promised that these Indians might camp upon his land, and we, with the aid of friends, cared for them until they found a home, some years after. The day they left us, I celebrated the Holy Communion, for I love to have partings take place by that dear Feast, which prophesies a reunion. After the Communion, these women came, one by one, and, with eyes blinded by tears, kissed my wife and said: "Mapiya ekta wachiwaye, wakin" (In Heaven to meet you, I hope.) A part of these Indians now live at Birch Cooley. When I laid the corner-stone for their church, they brought me a paper signed by all the Indians: "We were once wild people; we are now Christians. You led us to the light; you have been our father. Your wife was our mother. You laid the first stone of a *tipi wakom* (holy house). We ask you, father, to name it after the woman we loved so well—St. Cornelia."

My letter is already long—too long to write out lessons of Easter truth. The heart which believes will know all that I can say—so beautifully said in the Easter Epistle: "If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." How blessed is Easter to those who say the word they wish unspoken—good-by—for it tells us that, as we part, so shall we meet again—not in a world of bodily shades, not in a confused throng of nameless spirits, but where we shall know and be known, in all the beatitude of a perfect recognition. And will it not be true that, next to the joy of seeing the Saviour and having the old ties reunited, will be the comfort of meeting some one whom we have been permitted to help home? The flowers which loving hands bring to the church at Easter are prophecies of hope; they tell of the land where flowers never wither, and partings are no more.—*Bishop Whipple, in The Churchman.*

THE LACK OF ORGANIC UNITY IN THINGS CHINESE.

In England it is commonly said that all roads lead to London. In China it can only be said of all roads that they lead to the next place; and what is true of China geographically is true in many another sense as well. The fact is, that in spite of its oneness of language, of custom, and of religion, China does not strike the careful observer as an organic unity, but at the best as an organism only of the lowest type. It is a law that all well differentiated organisms have an easily observable centrality; but centrality is the one mark that is wonderfully absent in things Chinese.

In every western city there is one spot, or in big cities many spots, which are centres of life. They may be the broad space in front of some great cathedral, where the irregular and crowded houses are, as Ruskin says, struck back into sud-

den obedience and lovely order, or the centre of converging streets where bank or bourse or exchange make a nerve-centre, giving and receiving the most distant influences; or the public gardens or park or square, where grave citizens stroll and exchange greetings when the business of the day is done. This thing may be observed in its simplest form in our villages, in which the cottages generally group themselves in some relation to a centre, a village green, where the rude forefathers of the hamlet practised archery once, and their not degenerate sons to-day play cricket. But in China there is no such natural centre of town or village life. A village is several rows, not a group, of cottages, where every man suns himself on his own doorstep; a city is simply a larger number of such squalid streets inclosed by a wall; never converging to a public centre, never grouped around some noble building, the pride and glory of the place.

It is the same with regard to the country as a whole; all roads do not lead to Pekin nor to any other centre. The frequent removals of the capital emphasize this. Let any one think what Paris is to France, or London, in its different way, to England, and then think what Pekin is to China. The heart of the people does not turn to it, they do not think of it and long for it, and wish to go to it; they are not proud of it; it is the great examining centre, and the great central office of government, but it is not the centre of national life.

To the ordinary mind the Chinese language will seem an instance of the same remarkable lack of unity. A little child who had just learned to count was counting for her own amusement to see how far she could go; after counting into the giddy hundreds with every variety of emphasis to make it interesting, she stopped and inquired of us when she should get to the end. We assured her, to her dismay, that there was no end; that she might go on like that for ever and ever. She looked rueful, but presently her face cleared. "Any way," said the little maid, "there's an end to it *this* end," and she cheerfully counted backwards to *one*, and rested there as at a safe terminus. Now, the Chinese language has this peculiarity: that there is no end to it *in either direction*. It is generally acknowledged that there is no *finis* to it; you may hope to finish learning another language, but not the Chinese. It is not, however, so generally remembered that there is no beginning; it seems without form and void. If one has to swim across the Pacific, it matters little where one is dropped; and in Chinese you may begin anywhere, and give up when you are tired. The radicals are a ladder over the ship's side into the deep sea. Other languages are as manifestly growths as trees are, of which the varying history can be read in the dead wood. The Chinese language has, of course, been subject to similar laws, but they are not so plainly seen; similarity of sound is no guide to similarity of form, and *vice versa*; and no new expression may be moulded with safety on the form of an already existing one; all is ready made, in square-cut, solid blocks, so to speak—an arbitrary structure, instead of root and stem and branch and delicatest fibre, indicative of gradual growth. Indeed, the apparently arbitrary form might almost account for the absurd Chinese theory that their written language is an invention of one man. In the days when we wrestled with *vvπτω*, our woe was insulted by the rhapsodies of a Greek scholar over "the divine simplicity and order of the Greek tongue." We lived to see some reason in this; but we are sure the most confirmed sinologue will not have the effrontery to make any such claim for Chinese.

A great name has often acted as a unifying power, and "Children of Israel," "Seed of Abraham," or "Followers of Mohammed," are expressions that mean something. The Chinese call themselves Sons of Han, but it is a mere expression, and no man's heart is fired with a feeling of brotherhood thereby. Their greatest name is of course Confucius; and it would not have been surprising if the grave of

their sage had been a centre of national enthusiasm; why is not Chufu to the Chinese what Mecca is to the Mohammedan? We do not blame them that they leave the ashes of their great teacher under a simple mound of earth in the open; but it would be interesting to know how many Chinese are drawn by reverence for that great name to visit that tomb, and to compare the number with the number of those who visit, say, the equally unpretending grave of Shakespeare.

We remember a discussion we had in a European university with a Chinese whose English was perfect and voluble. He argued against Christianity in China on the ground that it was a disintegrating power. He regarded the Confucian religion or system as the great bond of union in the Chinese people, the influence of which being weakened China would fall to pieces. It might however be shown that nothing which is not highly organized itself can act as a centre of organic life: the heart and brain of man are the most highly specialized parts of him. But can any one profess to regard the Chinese classics as an organic whole? The Jewish Sacred Books considered as a national literature simply, extending over many hundreds of years, most markedly exhibit an "increasing purpose;" they are instinct with life, and give as it were a well-defined pulse-beat in every part alike. They form an organic whole, having a central idea round which all else clusters, to which all else is subordinate. They were capable, therefore, of becoming the centre of a people's life, and a uniting or unifying power. Do the classics show anything to correspond? While admitting the general wholesomeness and very occasional sublimity of their teaching, we must admit that they consist of annals, treatises, ana, apophthegms, and odes, which may be taken almost in any order and display no culminating central idea. The way in which they are taught throughout the empire accords with this; the teachers do not present a general scheme or analysis of the subject; they begin explaining at the first verse and work steadily through one sentence after another until they come out at the other side, and then they begin another book. The very possibility of treating the system thus shows its lack of true centrality, and hence its inadequacy as a centre of a people's life.

In the Christian Church it was early found necessary to formulate a creed; it was possible to condense the central ideas of a system into a formula of few words; and though the Creeds have had their dividing influence as well, separating sharply from all without, they have been a mighty unifying power on all within; and those who have believed alike have often fought and died side by side. But Confucianism has no creed, not even the briefest cry, "One God and Confucius His prophet," always on the lip to inflame and unite men's hearts. It is not possible to make a coherent creed out of the system, and the proof is that in 2,000 years it has not grown one.

The Chinese classics are not read generally for the sake of Confucianism, but as a means of literary culture, and as the subject, not optional, for all examination. They are the medium in which all Chinese for the present move, but they are no more a true uniting power than the Greek and Latin classics are in the West. Apart from Christianity, let other subjects, as sciences and languages, be made of equal value with them in government examinations, and Confucianism will cease to be the one medium in which the Chinese move, and Confucius will be a bond of union only in the vague sense in which Shakespeare is so between all English-speaking peoples.

To those who look on the surface, and only remember that China has 300,000,-000 of people all reading the same language, worshipping the same gods, and obedient to the stroke of the one "vermilion pencil," the nation seems a wonderful unit. Late events have somewhat shown the artificiality and instability of this oneness,

it is in fact organization and not organic unity, and mere organization, however perfect, is to the organism only as the articulated skeleton is to the living body. It appears to us that the material is there, but not the life, and that China needs not only the reorganization of all her services, but still more a new spirit, a new birth, the gift of life.

Before Confucius lived a sublime vision was recorded by another Seer in another land. He saw the valley full of dry bones, and "lo, they were very dry," and the question came, "Can these bones live?" Then, in obedience to the command, "behold a shaking, and the bones came together, bone to his bone; and the sinews and the flesh came upon them, and the skin covered them, but there was no breath in them." Then the cry : "Come from the four winds, O Breath, and breathe upon these slain that they may live! And the breath came into them, and they lived, and stood upon their feet, an exceeding great army."

Some stages of this vision have been seen in China; but the last stage, not yet.
—*North China Herald.*

ADDRESS BY A SAMOAN QUEEN.

AT the dedication of a house of worship in the capital of Samoa the Queen of Manua made the following address: "O God, to Thee be thanks; by Thy love and guidance alone have we been able to gather together to-day, and it is good that to Thee we present our thanks. To the captain of the mission steamer we also offer our thanks. To those servants of God, the white missionaries, we also give thanks, as well as to the Samoan pastors who are here to-day. We have had no such gathering as this for many years, but the love, the care, the watchfulness, and the power of our God have enabled us to meet together like this. . . .

"It is easy to give thanks—we all do it; from the little child to the oldest among us, we are accustomed constantly to give our thanks to one another for what they do for us, but to *bless* God with all our hearts is a very different thing. It is only for some very precious thing that we use this word *bless*; but to-day I bless the Lord with my heart and soul for all His benefits to us. . . .

"We think much of our kingdom and government; we know we are respected and take our place among the peoples of the earth; yet our kingdom is as nothing before the Kingdom of Christ. That is the one kingdom which shall never pass away, the Kingdom of kingdoms. 'Blessed is the people whose God is the Lord,' was the message given us by the missionary several days ago, and how true that is we know. It is not outward display that shows the true prosperity of a people, but it is those people who give to Christ their hearts and live godly lives who shall be truly blessed and who shall know true prosperity.

"We have great joy and pride in our hearts as we look on this new church which our own hands have built, but let us not boast. Who gave us the strength and wisdom with which to do the work? It was God. Only by His help have we been able to accomplish the work. The words of David are mine this day: 'Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.' . . . My last word to you is to urge you to accept and obey Christ's new commandment, which He gave to His disciples and to us, each and all: 'Love one another.' How can a people be blessed if God's Word is not obeyed? And this is His special command to us, to you all, that we should all strive to have love, the one to the other. May God bless and help you all to obey Him, and then will true blessedness come to these islands of Manua."

DOMESTIC MISSIONS.

FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

COMMISSION ON WORK AMONG THE COLORED PEOPLE.

A REGULAR meeting of the Commission was held at the Church Missions House, New York, on Thursday, March 26th. Present: The Bishop of Kentucky, chairman; the Bishops of Ohio, Georgia, and North Carolina; the Rev. Drs. Tucker, Winchester, and Crummell; and Messrs. Davis, King, Pellew, and Wilkes.

After prayer, the minutes of the last meeting, December 12th, were approved as printed.

The Rev. Dr. Alexander Crummell, having been confirmed by the Board of Managers as a member of the Commission, was introduced and took his seat accordingly.

Bishop Leonard, on behalf of the special committee appointed to consider the need of continuing the services of a general agent, presented the following report:

Your committee have considered the question of a permanent general agent for this Commission, and beg to submit the following report: First: This Commission needs every available dollar of its appropriation for the development of the work in the field. Second: Your committee believe that for the presentation of the cause in our cities, churches, and missionary conferences the Bishops and clergy of the Commission are available, and should be asked to render this service from time to time, suitable arrangements being made for such purpose. Third: As there are several able clergymen employed as archdeacons for this work, whose stipends are paid by this Commission, it should have the privilege of controlling some of their time and service for this important duty of preaching for the work. Fourth: Your committee, also, think that it might be possible occasionally to employ the reverend warden of King Hall for their objects, feeling confident that he would acceptably fill the measure of this obligation.

Therefore your committee would recommend that upon the expiration of the term for which our present general agent is employed, his services be dis-

pensed with and a new policy in this department be inaugurated by this Commission.

(Signed) WILLIAM A. LEONARD, Ohio.
BEVERLY D. TUCKER.
J. C. BANCROFT DAVIS.

The Commission, after discussion and full consideration, adopted the report *seriatim*, and resolved that the office of general agent be discontinued on and after September 1st, 1896.

It was

Resolved: That the chairman of this Commission be, and is hereby, requested to call at or about the time of the next meeting of the Missionary Council, or other more convenient date, a meeting of those Bishops who are engaged in work among the Colored people, for conference upon the best methods of work, and to recommend as soon as practicable a policy or any new features of a policy to this Commission.

The following resolutions were also adopted:

WHEREAS, in the opinion of this Commission the practice of making appeals for aid in behalf of special branches of the Colored work, if not judiciously regulated, may have an injurious effect upon the support of the general work of the Commission, and tend to diminish the contributions to its funds: Therefore,

Resolved: That this Commission respectfully recommends to the Bishops concerned that they require their archdeacons and other clergy engaged in Colored work, when collecting funds outside of their dioceses, to address their efforts first of all to the claims and needs of the Commission, and the duty of giving generous support to it; and that when their necessities require special assistance in behalf of building schools, church fabrics, etc., not provided for by the Commission, they shall report all sums received for these purposes to the Bishop and the Commission.

Resolved: That the said Bishops be requested to see that all sums thus collected be expended through the Bishop or otherwise under his direction, and included in the annual report made to the Commission.

Resolved: That a copy of the foregoing preamble

and resolutions be sent to each of the Bishops and clergy engaged in work among the Colored people under the Commission.

The secretary reported as the result of the returns made to him up to September 1st, 1895, that the number of mission churches and schools was about 135; the amount of collections for the year being \$21,000; number of industrial schools (generally schools with sewing departments only), twenty-nine; number of churches, mission stations and schools in direct connection with or in charge and under control of clergy receiving salaries through the Commission, 131; number of communicants at such churches and stations about 5,365; number of communicants at five churches not receiving aid from the Commission, 1,345; total number of communicants, 6,710. The total number confirmed during the preceding twelve months appears to be 878, and baptized, 1,204; the number of clergy seventy-six—forty-six in Priest's Orders and thirty Deacons—eleven being engaged in the North.

The Commission expended for the year 1894-95 about \$56,000; and assuming the amount this year as \$60,000, the present appropriations show as paid in salaries for clergy, \$30,300; for teachers, \$19,550; for archdeacons, \$7,050; and for general agent (salary and expenses), \$3,100. Under the head of teachers' salaries, the four Church educational institutions, Hoffman Hall, King Hall, St. Paul's, Lawrenceville, and St. Augustine's, Raleigh, received \$8,560.

The returns from Alabama gave encouraging reports of the projected girls' school under Mr. Van Hoosen's superin-

tendence at Birmingham, Alabama, towards which a Churchwoman in New York has contributed \$7,000. The Commission will watch with great interest the progress and development of this institution, which is intended as an industrial school in its fullest sense.

The Bishop of Tennessee informed the Commission of his intention to assign entire episcopal supervision of the work among Colored people in his diocese to Bishop Gailor on and after June 1st, 1896.

The report from the Rev. A. B. Hunter, principal of St. Augustine's School, Raleigh, North Carolina, showed a most satisfactory development in the work, increasing numbers, a new chapel erected largely with the aid of the students, and other local improvements. There had been a rearrangement of salaries in consequence of the retirement last January, after eleven years of faithful service in the school, of the Rev. Dr. Sutton, who has since died, and the elementary theological department will now be put on a permanent basis of increased usefulness.

On Bishop Dudley's motion it was

Resolved: That the sum of \$1,500, appropriated for the current year to the Diocese of Kentucky, be divided, and that \$600 be granted to the Diocese of Lexington, for use in Church Colored work, reserving \$900 for the work in the Diocese of Kentucky.

The following memorandum in connection with the death of the Rev. Dr. J. R. Hubbard, at Norfolk, Virginia, on February 26th, was adopted:

The Commission for Church work among the Colored people at its first meeting after the death of the late James R. Hubbard, D.D., places on its record its grateful remembrance of his services as its first secretary, and offers to his family its sympathy in their common loss.

BISHOP ROWE'S FIRST

A LETTER from the Bishop of Alaska has been received at the Church Missions House, and is printed below, with the exception of a portion not of public interest :

JUNEAU, ALASKA, March 26th, 1896.

You will doubtless be pleased to have some news from Alaska, now that I have, in the providence of God, entered upon my duties in this jurisdiction.

There is no doubt you have heard accounts of the marvellous immigration of

LETTER FROM ALASKA.

men to Alaska this spring, on their way to its gold fields. Every boat arriving here is crowded to its fullest capacity with men and freight. The "City of Topeka," on which the Rev. Mr. Beer and I were passengers, carried over 200 men with their dogs, bound for Circle City and Cook's Inlet. We held a service for them on the boat, at which all who could gain admission to the saloon were present. On the whole, they were an intelligent, decorous body of

men. We found among them some members of the Church, one young man being the son of an honored Priest of the Church; and with few exceptions they expressed great joy at the thought that "the Bishop" would visit them this season in the region to which they were going. The service was very impressive, and not without good results, as we afterwards learned.

Juneau, about 1,000 miles from Tacoma, is the port through which they pass to the Yukon. At this place many of them outfit for the long trip overland of 850 miles. This is an important point, and the place is likely to develop greatly, although the mountains, rising precipitously 3,600 feet high on all sides but the inlet, leave little space on the shore for much growth. The present population is about 1,500 whites with some hundreds of natives. Saloons, variety shows, etc., are very numerous and alarmingly active and seductive. It seems impossible to rent a house. Mr. Beer and I lodge together in one small room, cold and bare, and are obliged to skirmish round for meals, while for a place to do our writing we are obliged to resort to the small quarters occupied by the Rev. Dr. Nevius, which belong to the Presbyterians. There is no place to hold our services but the "log-cabin church," and there only in the forenoon of Sunday, etc. This privilege will soon be denied us, because the Presbyterians expect to occupy it themselves this summer. While speaking on this subject I may say a word justifying our presence, though such justification is unnecessary. Our mission here is to the whites. It is the only mission to the white population in this part of Alaska. A citizen of this place, with no partiality for us or our work, said in reference to it, that "the Episcopal Church deserves all respect for having spirit enough to undertake missionary work here among the white population." Besides, we have twenty-four communicants, and to care for them is a duty which justifies itself.

To go back now to the want of a church building and residence, I must say that we shall be obliged to build, and that as soon as possible. We have a lot, but to hold it \$100 was borrowed, and

paid on it. I must pay this \$100, and the balance of \$275, if we are to keep possession. This I am doing. What the people will be able to do themselves, I am unable to say; but they are willing to do all they can. However, they will not respond, I think, until they see that the Church is serious by at once making the start and assuming immediate responsibility. This work must go on, and I trust the Church will stand by me, and help me to do it.

Opposite Juneau are the Treadwell and Mexico mines. Over 600 people reside here, and so far our Church alone has given them services. Here we ought to have a little chapel, but of this I must speak later. The Romanists have been trying to get the company to allow them the right to erect a hospital; they have one in Juneau. Our coming is inciting them to possess as much as they can before us.

Circle City, on the Yukon and 850 miles from here, is a town of 1,500 people. It is the centre of the mining region. It is a very important place. No mission has as yet been established there. Were it not that I feel that the Church expects me to visit this place before recommending the appointment of a missionary here, a medical man, I would immediately recommend that the Board should authorize me to place one here now—take him in with me. I am in doubt as to whether it would not be wise to have my friend, Dr. Campbell, follow me at once to Circle City (he cannot leave until May 1st), instead of placing him at the mines. I fear that before I am able to return from my trip to the Yukon and report—about November—we may lose a splendid opportunity. I should be thankful if you presented this statement to the Board.

Cook's Inlet is rising into as great a prominence as Circle City. Thousands are pouring into this place. I cannot reach it myself before October. I feel that we ought to be in evidence there at the earliest possible moment; but I cannot dwell further on this point as I must close in time to catch the mail steamer.

Please do not forget the necessity of a church and missionary residence at Juneau—an immediate need. Praying that God may put it into the hearts of

our beloved people to respond quickly, generously, and universally to the work of the Lord, to the help of the Board, not only for Alaska but everywhere, I am,

Faithfully yours,

P. T. ROWE,

Missionary Bishop of Alaska.

P. S. I wish the Board would consider the matter of appointing, with support, Dr. Campbell as soon as possible. He

will be a tower of strength to me, and as men will be needed, let me have him. Bishop Barker will ordain him Deacon on his way out.

P. T. R.

Pledges through the Woman's Auxiliary, amounting to \$775, were reported to the Board at its meeting on Tuesday, April 14th, and Dr. Campbell was appointed, subject to his acceptance.—[ED.]
SPIRIT OF MISSIONS.

MISSIONARY INTELLIGENCE.

ALASKA.—*The Bishop's Arrival at Juneau.*—The Rev. Dr. R. D. Nevius writes to the *Church Standard*, under date of March 30th, as follows: "The Bishop of Alaska and the Rev. Henry Beer, who is now missionary in charge at Juneau, arrived on Tuesday, the 24th inst. Lodgings had been procured for them, and they were quickly housed. A very pleasant reception was given them on the next evening, at which, during lunch, speeches of welcome were made for the parish, the diocese, and the territory at large, which were very happily replied to, and I believe a very pleasant and reciprocal impression was made and a most cordial relation immediately instituted.

"Very fortunately, it was possible to secure a home for the parson, in which, for the time, the Bishop, who, like others of his class, must be practically homeless—though he is in the truest sense the only resident in Alaska, inasmuch as he has come purposing to stay—may find a prophet's chamber. . . .

"Every steamer brings about the same number on the same quest, and the town is consequently very much alive. The Bishop has thus seen his work before him in the three aspects in which it will continue to present itself to him. The first is one of which he could hardly be conscious while at the East; it is his relation to the thousands of miners, strong, resolute men, many of whom are well bred and well educated, who will fill the camps all along his route to the Indian missions in which our faithful and isolated missionaries on the Yukon anxiously await his coming. His relation to parish life in the settled towns has, with that just men-

tioned, intruded itself upon him before he has had an opportunity to see that part of his field to which, in the consciousness of the Church in the East, he was especially called.

"It will thus be seen that Bishop Rowe will have three charges in one Episcopate, and each strangely separate from the others, and that he will not bear a light burden which could be administered from San Francisco, or even from Seattle, which is 1,000 miles nearer and yet 1,000 miles away.

"Our Indian missions, which are all on the Yukon, are to be reached by a sledge and snowshoe journey of 600 miles from Juneau, which is, and will remain, the outfitting centre for southeast Alaska, and the Yukon will of necessity be reached with comparative ease only in the spring and early summer, while the snow and ice on the rivers and lakes will afford a hard trail. On this journey the Bishop is soon to set out.

"This work will occupy the whole of the summer, probably. The mining centres and towns on salt water which are to be reached from Juneau chiefly, and from Sitka, will give him work for the rest of the year, and quite enough to require him to remain continually in the field.

"It does not need that the Indian work should be apportioned out in districts to rival institutions. It will be, as it has been, the best policy to occupy new and untouched fields for new plants, and manipulation and red tape are not necessary for this, and, I believe, have never been.

"If Bishop Rowe chooses Juneau for his residence, and ultimately for the see city of this diocese, it will be for other

reasons than to plant an Indian mission alongside of the Presbyterian mission already established here, nor will there be any more 'intrusion' upon historic Churches (Russo-Greeks or Rome) than there would be in San Francisco, where there are Bishops of both these Churches and only one of our own.

"The Rev. Mr. Beer will find himself in charge of a congregation of twenty-four communicants, more than the usual proportion of them men. Juneau is believed to have a population of 1,500 (whites), with a floating population of 500 more, and is rapidly growing.

"It does not seem to be so necessary to send a man to establish a church at Sitka immediately, as we have very few if any Churchfolk permanently located there. It is, however, very probable that more mines will be developed in its vicinity, and that it will become an active mining centre. At present its chief importance is from the fact it is the seat of territorial government, our northwest naval station, and the very interesting and beautiful terminus of a popular tourist route.

"At present, Cook's Inlet, of which we are hearing so much, is reached by a line of steamers from Sitka. Hundreds of miners are, however, going directly through from Seattle and Tacoma. It is said to be in a very rich mining district and to offer a good site for a town. It is about 500 miles further west and north, and has a better climate than Juneau, and it is believed that a better route, nearer and more practicable, will be found to the waters of the Yukon, and there is hardly a doubt that a large town will grow up somewhere on this inlet.

"So much interest has been taken in this newest of all our dioceses—so many personal friends of Bishop Rowe and Mr. Beer are following them with prayers and royal comradeship for the Church's sake—and so much misapprehension exists regarding this last part of United States territory to be occupied for the Church, that I hope I may be excused for sending you so long a letter.

"And now, after four days of delightful comradeship with Bishop Rowe and Mr. Beer, my term of special service in Alaska is terminating, and I am leaving

for Tacoma by the steamer which brought them up."

NEVADA AND UTAH.—The Rev. Frederick W. Crook, general missionary, reporting from Salt Lake City, Utah, upon his work during the quarter ending with March last, writes as follows: "I have visited nearly every mining camp and Mormon 'settlement' or town wherein there are any 'Gentiles.' It has been said by many that Mormonism is losing its hold on its people. That with statehood broader ideas would dawn on these people. Their annual religious conference has just closed. At that conference another 'manifesto' or 'encyclical' was put forth by the 'first presidency,' in which it was asserted that every male Mormon in good standing held some ecclesiastical office—deacon, priest, elder, high-priest, seventy, bishop, or apostle; that in order that no man should be occupied in any matter which may conflict with his duties to his Mormonism, no man should accept any political office, or civic position, until he had first consulted the heads of the Mormon hierarchy. This simply dictates to every man how he may vote. It sends an anathema after any prominent man who may dare to champion any political party inimical to Mormon aggression.

"To throw dust in the eyes of the eastern 'Gentiles,' the hierarchy has dropped from its 'apostolate' a leading apostle who has been prominent in politics. Henceforth this man will be able to work the 'machine' of politics for the Mormon hierarchy without the charge that the hierarchy are *themselves* in politics.

"As fully now as of yore Utah is a 'foreign field.' Only they who have seen how destructive it is of all the ancient conceptions of God, Christ, and His Church, how productive of a real infidelity and barren indifferentism in so many who do break loose—only they can fully realize the great need of the Church's standing firmly here as the witness for a pure Christianity, a loyal Americanism. I thank you for your continued support. Utah tries again to do her best in missionary offerings."

FOREIGN MISSIONS.

FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

NOTES ON THE CHINA MISSION.

[From The Church in China.]

ST. JOHN'S COLLEGE CLOSING EXERCISES.

On Wednesday afternoon, in the presence of a large number of foreign and native guests, the closing exercises of the scholastic year of St. John's College took place.

DRILL ON THE LAWN.

Punctually at half-past two the students, dressed in their uniforms, mustered in front of the college building, and after falling into line marched to the lawn, where they went through various military evolutions, and in concert executed several dumb-bell exercises. A marked improvement was noticed in their marching and in the promptness and accuracy with which they went through the different movements, and Mr. Cooper is certainly to be congratulated on having brought them to the present stage. The result is owing almost entirely to his patience and persistence in instructing them. After this they marched back to the college, and, donning their long gowns, appeared again in the general assembly-room, transformed once more into studious-looking Chinese youths.

LITERARY EXERCISES.

The guests having assembled, and a few collects having been read by the Bishop, the literary exercises followed. First of all there were some essays by the students. Yon Ong-song, of the graduating class of the preparatory department, read an essay in English on the subject "A Comparison of the Characters of the Chinese and Japanese People." Naturally, the conclusion arrived at in

this paper was that the Chinese excelled their more progressive neighbors in many important characteristics, such as reliability, the commercial instinct, and morality.

An essay in Chinese was read by Woo Fok-kei, also a student of the graduating class of the preparatory department. The subject was the reform society in China. The third essay read was one in English on the subject "A Dialogue on China." The writer and reader was Ngan Ming-chung, a student who has completed the science and arts course in the collegiate department. It was a clever reproduction of a conversation between two Englishmen while watching the recent sham fight between the volunteers and the blue-jackets, one of whom was optimistic in regard to China's future, and the other extremely pessimistic.

PRIZE-GIVING.

Mr. Pott next announced the names of the students who were entitled to receive prizes. Awards were given to students for regular attendance and exemplary conduct and to those who had kept their dormitories scrupulously neat. The students who had received a total average of eighty per cent for the term's work in religious instruction and in the natural sciences were also rewarded. As their names were called out the young men came up to the platform, and the Bishop then presented them with their books.

ADDRESS BY THE REV. Y. K. YEN, M.A.

After the prize-giving all were invited to listen to an address by the Rev. Y. K. Yen, M.A., who spoke in Chinese. This part of the programme of course was

most appreciated by the Chinese portion of the audience.

Mr. Yen's subject was the progressiveness of the English language. He referred to his recent trip around the world, in which he discovered that at whatever port he touched he was sure to find many speaking and understanding English. He spoke of the spread of the English language in China, and of how in 1848 the mission school in Shanghai, founded by the first Bishop Boone, was the only one in China teaching the English language, and contrasted that with the state of things at the present day, when in every one of the treaty ports there are schools for this purpose. He called attention to the fact that the instruction in all the schools and colleges founded by the Chinese Government is given in English, and in the great commercial organizations, such as the Imperial Customs, the China Merchants', the Telegraph Administration, etc., a knowledge of the English language is considered indispensable. He noticed that even on the coins that have thus far been minted in China, English words were to be found. He proceeded to exhort the students to attain a thorough knowledge of this, the great language of the future, and pointed out to them that it was by the attainment of this language that all departments of knowledge would be thrown open to them, and that a real knowledge of the sciences was impossible without a knowledge sufficient to enable them to read English scientific books intelligently. Through the study of the English language they would obtain valuable mental discipline, and could learn of the great achievements of other nations, and through the expansion of their knowledge their minds would be delivered from the thralldom of silly superstitions. On a recent journey, he said, that he had overheard two of his countrymen discussing railways. One was decrying them as a foolish and wicked innovation, but the other rejoined that they were going to serve a useful purpose. Mr. Yen said, upon hearing the latter remark he pricked up his ears, thinking at last he was going to hear some common sense, but his hopes were doomed to be blighted, for the second

speaker proceeded to expound the doctrine that if railways were constructed along the Yang-tse valley never again would the river be able to overflow its banks!! In conclusion, he spoke of the Chinese pride in the moral teaching of their classics, and called upon the students, through their knowledge of English, to examine and see if the moral teaching of other nations was not as good as, or better than, that of their own books, and that if they discovered it to be better, then to follow it, for the source of a nation's prosperity lay in the moral teaching which the country received and practised. This address was received with hearty applause.

PRESENTATION OF CERTIFICATES AND DIPLOMAS.

Seven young men graduated this year from the preparatory department into the collegiate department, and were called up to receive their certificates, which signified that they had completed the four years' course in a satisfactory manner. One young man, Ngan Ming-chung, the nephew of the Rev. Mr. Yen, graduated for the science and art school of the collegiate department, and came forward amid hearty applause to receive his graduate's diploma. The certificates and diplomas were handed to the students by the Bishop.

ADDRESS BY MR. H. B. MORSE.

The last item on the programme was an address in English by Mr. H. B. Morse, of the Chinese Imperial Customs. In his opening remarks he referred to the two flags which hung on the walls, the one the Stars and Stripes, and the other the Chinese Dragon. His own education was gained at one of the leading universities in America, and the last twenty-five years of his life had been spent in the service of the country which takes the dragon as its national emblem, and so he thought he might make bold to speak a few words on the subject of the education in an American institution for the teaching of Chinese youth. He reminded the students of the graduating class how their education had but just begun, and encouraged them to go on reading throughout the whole of their lives, enlarging

more and more the breadth of their mental horizon. In speaking to those upon whom he looked as the rising hope of China, he felt bound to tell them plainly what he considered to be the great needs of China at this critical hour. He was not hopeless as to China's future, for history taught him that nations had arisen out of degradation deeper than any that China had yet experienced. France before the exploits of Joan of Arc, and Germany before the Battle of the Nations, were so weak that, humanly speaking, there seemed to be no hope of national regeneration. For the regeneration of China what was needed was first of all honesty. Dishonesty had existed in other nations, but they had largely grown out of it, and where it still lurked, it was discredited, and when discovered, punished. It is not so in China yet. When open and glaring dishonesty is discovered

in China, and a commission is appointed to investigate it, the result generally is that existing dishonesty is ten-fold increased by the lack of honesty on the part of the investigators. The second requisite was organization, the third a sense of responsibility, the fourth a sense of duty, and the fifth and last to which he would refer was patriotism. In concluding his remarks he quoted some appropriate lines from Longfellow's "Ship of State."

Bishop Graves then, on behalf of the president and faculty of the college, thanked the guests who had honored the occasion with their presence, and thus the proceedings terminated.

A reception at the Bishop's residence followed, at which the foreign guests were entertained, and the Chinese guests were looked after in the college reception-rooms.—*Rev. F. L. Hawks Pott.*

ANNOUNCEMENTS.

Africa.—Bishop Ferguson writes from Monrovia under date of March 16th that the services of Mr. Henry G. Gross, student-teacher at Cape Mount, have been discontinued, and that, at the request of Dr. Walrath, acting-superintendent, William Sherman, Josiah Johnson, and Amos Freeman will be employed as student-teachers.

China.—Information has been received from Bishop Graves that Mr. and Mrs. Samuel E. Smalley were leaving for va-

cation on March 16th, after seven years' service. The most of their time will be spent in England; but they will return to China by way of the United States.

Japan.—Bishop McKim advises the Board that in Trinity Cathedral, Tokyo, on the Fourth Sunday in Lent (March 15th), he advanced the Rev. Kaiichiro Seita to the Priesthood. As catechist and Deacon Mr. Seita has served ten years. He is to continue in charge of St. John's Church, Tokyo.

AFRICA.

THE BISHOP'S SPRING VISITATIONS.

On February 17th last I left Cape Palmas on the steamship "Ella Woermann" for an official visitation to the upper part of the jurisdiction. We anchored at the port of Greenville, in Sinoe county, early on the following morning, and I landed through the kindness of Mr. Samuel Ross, who gave me a seat in his boat. The principal topic on shore was the outbreak of war with the natives living on the east side of the Sinoe river. There had been some skirmishes and consequent bloodshed. The Kroo tribe in this county, like the Cavallians in Maryland, have long

been in rebellion against the "powers that be," and it appears that they have succeeded in getting the tribes living between them and the Americo-Liberians to join them in opposing the government. The authorities are taking steps to have the matter settled without further bloodshed, and it is to be hoped that success will attend the effort.

My business there, however, was to look after the spiritual warfare. It was soon made apparent that the hostile natives were not the worst enemies that the civilized people have had to contend with. The powers of darkness are not only defi-

antly holding their own in the contest with the children of light, but seem to be gaining ground. I held a meeting of the vestry of the church to inquire into certain irregularities, and, as a result, have been under the necessity of severing the pastor's connection with the Missionary Society as its employee, and canonical action may become further necessary.

Promising the churchfolk to return for a longer visit, I re-embarked in the evening, and we steamed for Grand Bassa, and entered the port of Buchanan early on the next morning—Ash-Wednesday. I landed at Lower Buchanan, and took the long jaunt on foot to the upper ward. The weather being very warm, and other circumstances made it a most fatiguing journey. As I neared St. Andrew's Church and the pastor's residence hard by it, the bell was ringing for the second service (11 o'clock A.M.) held that day. I went in at once without resting, and, on the invitation of the pastor, preached as best I could an Ash-Wednesday discourse.

The next service was to be held in St. John's Church, Lower Buchanan, and yet a fourth at St. Andrew's. The Rev. Mr. Cooper, our youngest Priest, is manifesting much of the right kind of spirit for parochial work. We took the long journey back to the lower ward, and service was conducted in the new building. It is a fine structure, although not yet completed. The pastor read the service and I preached again. There is work enough in this extensive parish (not numerically but in area) for two faithful clergymen, but the laborers are few. May our young brother's health be preserved. To this end, he should be furnished with an ox-carriage, such as we use at Cape Palmas, to travel to and fro. One hundred dollars would supply this need.

I returned to the ship that evening; but we did not leave the port until the next day when we went up to Marshall and took in cargo (palm-oil, palm-kernels camwood, coffee, and bamboo-fibre) as at other places.

Early in the afternoon of Friday we anchored at Monrovia. I spent a few hours on shore attending to some secular business with our agent, and returned to the ship in the evening, and later in the night we were off again.

On Saturday morning, February 22d, we arrived at Robertsport, Grand Cape Mount. Prince Momo Massaquoi, having come on board to attend to his private business, kindly gave me passage to the shore in his boat, and escorted me to my destination. I put up at the Hon. Mr. Watson's, ex-superintendent of the settlement, who, nearly everybody thinks, is still the fittest man for that position. He and his amiable wife gave me a comfortable room and administered to my necessities free of charge. I met all in pretty good health at the mission station. The two foreign ladies, Mrs. Dr. Walrath and Miss Woodruff, although sometimes affected by the climate, were in the active discharge of their duties. Mr. Jones and Miss Nicol, African teachers, were at their posts. Miss Grante was away on leave of absence. The new dwelling-house was up and approaching completion. It is a substantial edifice; but Mrs. Brierley, through whose earnest appeal the funds were raised for it, was not there. She has instead "a building of God, an house not made with hands, eternal in the Heavens." She is greatly missed, not only on the station, but in the community generally.

On Sunday, February 23d, interesting services were held; first, at 7 A.M., when I read Morning Prayer and baptized twenty of the pupils. At 10:30 the service was attended by many persons from the settlement below the hill. I preached, confirmed eight of the pupils, and celebrated the Lord's Supper. We still feel the need of a church edifice here, for which appeal has already been made, the funds in hand not being sufficient to accomplish the object. Contributions to augment the same should be sent to the Treasurer in New York.

At 3:30 P.M. I went with the school-folk to the heathen village at the "Grass-field." Here we had an open-air service and a congregation made up of about eighty heathen people and a hundred of the schoolfolk and other civilized persons—a large majority of the latter having also come from heathenism. Among the former was Chief Jambai, a noted warrior from the interior, with a number of his men. He and another chief with whom he had been at war, had come

down at the instance of the local authorities of the government to settle their differences, which was happily effected, and the war cloud which had so long hung over this section of the country is at last dispersed.

I was glad of the opportunity to address these men from the interior, and so, after singing and invoking the blessing of God, I directed my discourse chiefly to them. Prince Momo Massaquoi interpreted for me and also for his cousin, Mr. Bessalow, who added some appropriate words to mine, but, having been in foreign lands so long, found it easier to speak in English than his native tongue. Mr. Massaquoi made the closing address and offered prayer in the Vei language. The people listened attentively, and Jambai especially seemed deeply impressed. May God bless the seed sown to their good.

The last service of the day was held on the station at 7 P.M., when I read Evening Prayer and baptized twenty-eight of the pupils, making a total of forty-eight to-day, and preached. A few persons from below the hill were again in attendance; but the number of schoolfolk is so large that there is never a slim congregation here.

During the remaining three days spent there I conducted service and lectured each morning, inspected the schools, held two meetings of the teachers, and made such necessary arrangements for the further prosecution of the work as seemed advisable. Mrs. Dr. Walrath continues to act as superintendent of the station *pro tem.*, and has the special care of the St. John's department, assisted by Mr. E. Z. B. Jones and student-teachers; Miss S. A. Woodruff has charge of St. George's Hall, assisted by Miss Emilie Nicol and Miss Lizzie M. Grante, the latter of whom is at present on leave of absence to visit her parents at Sinoe. Mr. Jones has rendered valuable service as carpenter on the new building, and Mr. Momo Massaquoi has filled his place most efficiently in the school-room.

The steamer which took me to Cape Mount went on up to Maneh and elsewhere, taking in cargo, and as she had to return to Monrovia, Captain Hansen very kindly stopped at Cape Mount for

me on Wednesday, the 26th. Some of the captains who visit this coast, both German and English, are very accommodating. I landed at Monrovia the same evening through the kindness of Mr. Bakker, general agent of the Dutch firm, who gave me a seat in his boat with himself and his wife. I attended service at Trinity Memorial Church soon afterward.

On Friday, February 28th, I attended Lenten service at Trinity Church at 7 A.M. I lectured on the Temptation of Christ, after which I went up the river to St. Augustine's Station in company with the Rev. G. W. Gibson, and met Mrs. Hilton in school with twelve children. They made recitation in the usual primary English branches, and I addressed them. I expected to hold service, but due notice had not been given, and the people had gone off to their various avocations. The outlook of the work here is not promising. Several deaths and other removals have taken place among the prominent people who invited us there, and there has been no increase of the population.

On Sunday, March 1st, I held service at Trinity Church at 10:30 A.M. The Rev. G. W. Gibson said Morning Prayer, and I baptized an adult and an infant, preached, confirmed eleven, and celebrated the Lord's Supper. There was a large mixed congregation present. "Aunt Martha," the aged lady who visited Queen Victoria four years ago, was conspicuous in the congregation. Although a Methodist, she frequently attends our services, declaring that we are all God's children. Although the exercises on the present occasion were prolonged, the interest of the congregation did not seem to flag. In the afternoon, I catechised and addressed the Sunday-school. The Hon. A. Barclay, secretary of state, is the superintendent, and seems to take pride in the work. At night, I said Evening Prayer and the pastor preached.

On Monday, March 2d, I visited the Bishop Stevens Memorial Station in company with the Rev. G. W. Gibson. The teacher, son of the pastor, was present with ten heathen children and fifteen of the older people. The man who kept the school-books had gone off, and conse-

quently no recitation could be made. Two men were presented to me as having a desire to be baptized. On questioning them, I found that they had not received the necessary instruction, and so commended them to the attention of the pastor. I addressed the other people as well. Some evangelistic work might be done here; but I do not deem it advisable to continue the day-school. The teacher is a candidate for Holy Orders, and I have arranged for him to pursue his studies in Epiphany Hall.

On Tuesday, March 3d, I went up the St. Paul's river to Caldwell, and met the Rev. J. T. Gibson and family in moderate health. On the next day service was held in St. Peter's Church, Lower Caldwell. I baptized a lad and preached. On Thursday I crossed the river to Clay-Ashland in company with the Rev. J. T. Gibson, and conducted service in the Masonic Hall, there being no church edifice. We had a pretty good congregation for a week-day. I baptized one adult and afterwards confirmed her; also preached and celebrated the Lord's Supper. Steps are being very slowly taken to erect a church edifice. I accepted an invitation from the Hon. A. B. King to dine; after which I returned to my generous host and hostess—the Rev. and Mrs. J. T. Gibson—who always make me welcome at their home in Caldwell.

On Friday, March 6th, I visited St. Thomas's Chapel, at Mr. De Coursey's, higher up the river. The good brother is in deep affliction, owing to the death of his wife, which took place suddenly last year. He and twelve of his boys from heathenism, with the visitors present, made up a little congregation. There were three of us in the chancel, the Rev. F. King from Crozierville having joined the Rev. Mr. Gibson and myself. All took part in the services. I preached and celebrated the Lord's Supper. After the benediction the boys were questioned on

the Catechism by their teacher, the Rev. Mr. King, who makes regular Sunday visits here. After partaking of Mr. De Coursey's hospitality, we left for Crozierville, going up to the extent of the navigable part of the St. Paul's, and on foot about three-and-a-half miles from the east bank of the river. As usual, I met a warm welcome at the snug little home of the Rev. and Mrs. Francis King. The pastor, the Rev. E. Hunte, was at his post.

On Sunday, March 8th, services were held in Christ Church, a most attractive little edifice. At 10:30 A.M., after Morning Prayer and the Ante-Communion Service, in which the three clergymen with me took part, I preached, confirmed one candidate, and celebrated the Lord's Supper. There was a full congregation present, and they still hold their own for prompt and hearty responses and singing. In the afternoon I visited the Sunday-school and catechised and addressed it. As usual, I reminded the children of the coming Lenten Offering to the general treasury of the Missionary Society. Service was held again at night, when the Rev. J. T. Gibson preached.

On Monday, March 9th, I left Crozierville early, took the long walk to the river, then the row-boat down to Monrovia, stopping a while at Caldwell. In the evening I was present at the first canonical examination of the Rev. J. T. Gibson, candidate for Priest's Orders.

On Tuesday, March 10th, I inspected the Trinity Parish day-school, taught by Mrs. S. H. Blyden. There were seventeen pupils present, the larger ones having removed to other schools.

This closes my visitation for the present, and I am now awaiting a steamer to take me back to Cape Palmas.

SAMUEL DAVID FERGUSON,
Missionary Bishop of Cape Palmas and
Parts Adjacent.
MONROVIA, March 18th, 1896.

CHINA.

THE REV. MR. YEN'S WORK.

The Rev. Y. K. Yen contributes the following items of news from the Church of Our Saviour, Shanghai, to *The Church in China*:

A BAPTISM.

On the 29th of November last I baptized an in-door female patient in the woman's ward of St. Luke's Hospital, being the first baptism ever performed there. She

is a young lady whose father is from the province of Canton but is doing business here. She has an organic ailment, and after having tried various Chinese physicians she at last came to the hospital, but it is feared she has come too late. Under the personal influence of Miss Dr. Wong and the visits of Mrs. Yen, as also in her belief that she has nothing to live for in this world, she turned her mind to the consolation and the hope of the Gospel. Her father, who, by the way, was partly educated in a Christian school in Hong-kong, made no objection to her choice, more to let her, in the condition she is, have her own way in the matter than that he had any personal interest in Christianity. As a father he is very indulgent, sees to her every want, and visits her once a week. I was glad to baptize her. It was arranged for this day, which was Thursday, in order that a few of the female Christians could go from the mid-week service to the hospital to be present at the baptism. As the young patient could read, she had no difficulty in the service and in the answers. After the service some refreshments were brought in, which she insisted on having prepared. It is indeed a sad thought that one so young should be so afflicted, but in her case, as in many others, it was through affliction that salvation came. I have great hopes that her father, who understands Christianity, may follow her into the Church.

BISHOP BOONE MEMORIAL DAY-SCHOOL.

During my absence this school was detached from the parish to be made the nucleus of a new station which the Rev. Mr. Massie began. It had existed for upwards of twenty-five years, and was supported by the former scholars of the Protestant Episcopal mission boarding-school for boys, and a few others. By this transfer the fund became, as it were, dormant. Accordingly, in October last, a new school was opened under the same name. Only nine boys have been gathered, for, the Chinese year being far spent, not much could be done till the new year, which begins in February. The teacher is a Mr. Koo, who, though he has friends in the Church, is, I am sorry to say, not a Christian. In this matter, however, it is also "half a loaf better than no

bread." The lack of Christian teachers for our schools (in Shanghai) has all along been a drawback.

THE CHURCH MUSIC.

Seeing that there are now in this church six young organists, I have arranged to have them take turns on the instrument. Five are young ladies who were graduated from St. Mary's Hall, and the sixth is my youngest son. Miss Woo, daughter of the Rev. Mr. Woo, had been doing this duty for some years past, and it was as much to lighten her burden as to enlist the activity of others that the new scheme was undertaken. Of course Miss Woo remains a member of this organ committee. There is no pretension to artistic singing in this church, for without a boarding-school a choir is impossible. Day-scholars are too fleeting.

A SPECIAL BIBLE-CLASS.

A short while ago a Miss Ae-fong, a graduate of St. Mary's and now a student teacher in McTyeire Anglo-Chinese Seminary, said to me: "Can I help the school-teachers in taking from them a few boys to teach on Sundays? I think I ought to do something for the church." Ten boys are allotted to her, and she comes every Sunday afternoon from 3 to 4 o'clock to talk to them on the "International Sunday-school Lessons" for the day. It is a treat to them, for having been trained in the western method of teaching, she makes the subject interesting. Chinese method is "dry as chips," on a par with Chinese text-books.

THE BROTHERHOOD OF CHRISTIANITY.

The Rev. Herbert Johnson, of the American Methodist mission in Tokyo, Japan, lately told me that the Japanese Christian ministers who had gone to Liao-tung to minister to their soldiers, returned and reported that they met with much kindness from the Chinese Christians there. A month ago I received a letter from the secretary of the Japanese Young Men's Christian Association in Tokyo, in which he expressed, on behalf of the association, sympathy with the Church in China in the matter of the Kucheng massacre. How he got my name, and how he connected me in Shanghai with the Church Missionary Society in Foochow, I do not know, but the letter was touching. I at once sent it to Archdeacon Wolfe, of Foochow.

When the steamer in which I returned to China stopped in Yokohoma, a Japanese customs officer came aboard as a watcher. When he saw me, he asked: "Are you returning from the United States? and are you a Christian?" Receiving the answer of "Yes," he said, "I am a Christian, too." We had a pleasant conversation, and when we parted we exchanged addresses. Such a thing would be impossible if we were Confucianists, or Buddhists, or Atheists. Bishop McKim, who

came on board there, told me that the Church in Japan had passed a resolution to convey her congratulations to the Church in China for the restoration of peace between the two countries. These incidents are greater arguments for Christianity than tomes of evidences. I have also a vision before me that Japan is going to be a factor in the evangelization of China. It does not sound patriotic; but a Christian sinks his nationality in the Kingdom of the Messiah.

HAITI.

DEATH OF THE PRESIDENT AND ELECTION OF HIS SUCCESSOR.

The death of President Hyppolite on the 25th of March has been announced in the American press, and letters have been received from Bishop Holly giving particulars of the event, and announcing the election of his successor, from which we make the following extracts. Writing on the 25th of March, Bishop Holly says: "Our venerated president, General Hyppolite, departed this life yesterday. The funeral obsequies are appointed for to-morrow at 7 A.M. He died from disease of the heart. He had just left the national palace on his way to Jacmel, where there had been some disturbances last week. The army had left the evening before. Within ten minutes after he had left the palace, and before he had reached the gate of the city for his exit therefrom, he fell from his horse. He was raised up immediately from the ground by his *aide-de-camp*, who quickly dismounted for the purpose, but life was extinct. An autopsy was held on the body, by several physicians (among whom was my son, Dr. Ambrose T. Holly), and the cause of death was found to have been disease of the heart. The body was embalmed for burial to-morrow, to give time for the leading authorities and relatives from other localities to be present to assist at the funeral.

"As there is no vice-president here, the constitution provides that the council of the secretaries of state, in such a case, shall exercise the executive power. They have already summoned the members of the national assembly to meet in extraor-

dinary session to elect the future president of the republic, as that body is authorized to do by the constitution.

"From a human point of view, the death of President Hyppolite is a terrible calamity, for he was busy taking every precaution to insure the constitutional election and inauguration of his successor at the expiration of his term on the 15th of May, 1897. Divine Providence, however, has cut his expectations short in that matter. Let us hope that God Himself will take the reins of government of this republic in His own high, holy, and all-powerful hands, and thereby assure the better accomplishment of the designs of our late devoted and patriotic chief!

"The army, whose departure preceded that of the president, had reached the limits of Jacmel, a distance of about forty miles from the capital, when the countermand for its return to the capital was received, without stating the cause for this return. This order reached them at noon, and they started on a double-quick step and reached the environs of the capital at 6 P.M. the same day. There the sad tidings were communicated to them; in consequence of which they entered the city with muffled drums and reversed arms. One of the president's brothers, General Darius Hyppolite, was in command of the troops."

In a letter dated at Port-au-Prince on the 9th of April Bishop Holly writes: "I am now happy to say that a successor to President Hyppolite has been constitutionally named by the national assembly, who has been universally acclaimed

as the man for the place, namely, General Tirésias Simon Saur. Our late lamented President during the six-and-a-half years of his occupation of the chief executive chair never ceased to preach union, peace, fusion, and the constitutional transmission of the power to his successor. Most of us thought that such a result would depend upon his occupation of the place until his successor should be chosen and inaugurated; but Divine Providence, who has never ceased to watch over the destiny of nations and peoples, has shown us that no man is an indispensable instrument for the accomplishment of His purposes. The deceased president had borne a noble testimony and accomplished his duty in this respect, and to show us that it was not of man, but of God, that this testimony was borne, He took him suddenly away, unexpectedly to us all, and brought about without the instrument thus used the result at which he aimed, and all good men desired. Let therefore God's holy Name be praised for this blessed result."

THE REV. DR. TATLOCK'S DEATH.

In a recent letter Bishop Holly writes: "Our hearts have been made sad by the sorrowful news of the death of the Rev. Dr. William Tatlock, who visited the mission here so recently. We learn that his death took place eight days after his arrival home from his health trip in the tropics, and that it also resulted from a heart malady. We deeply sympathize with Mrs. Tatlock, who expressed herself so warmly, when here with the doctor, in the future interest that they proposed to take in our work in Haiti; and also with the whole American Church at the loss of an eminent Presbyter from the roll of its militant Gospel army. May the God that she served so faithfully with her departed companion pour into her wounded heart the balm of His Divine consolation, and may the surviving clergy of that Church close up the void thus made in their ranks, and go forward conquering and to conquer, in a double-quick step, as the Haitien army recently marched to the capital when our chief had fallen at the post of duty!"

NEEDS OF THE MISSION AT AQUIN.

The Rev. Pierre E. Jones, missionary at Aquin, who was prepared for the Ministry at the Philadelphia Divinity-school, writes under date of January 2d last as follows: "It is now six months since the formal opening of the mission at Aquin, which took place last Whitsunday. The Sunday and weekly services are well attended. From June 2d to December 31st the total attendance at Divine service was 2,379. I have preached 137 times, and collected from different sources \$178.30 for the mission, which, so far, is not a failure.

"Will not the Church in the United States help to make this mission a permanent success, through the blessing of God, by giving us the means to go forward and conquer this city for the Gospel? Are there not Churchmen able and willing to send us 200 copies of the Prayer Book, Bible, small New Testaments, portions of Holy Scripture, and religious tracts in the French language? I owe twenty dollars for Bibles and other books bought for the Sunday-school and Bible-class. I paid twelve dollars for those bought last year. Are there not Churchmen willing and able to send us a small organ that we may sound forth in this wilderness of sin the praises of Him whom angels adore? We sang the *Gloria in Excelsis* on Christmas Eve at our midnight service, but we needed an organ to carry our voices far and wide through this city and silence the noise of drums and dancing to the worship of the wicked one!"

Mr. Jones states that he has bought for \$400 a lot of land on which a church and school-house can be erected, and which is to be paid for at the rate of forty dollars a month. This will come into the possession of the Church on the first day of next November, and he asks help in erecting the church and school-building. Since Mr. Jones's letter was written he has received from the New York Bible and Common Prayer Book Society ten Bibles, twenty New Testaments, and twenty Prayer Books in the French language, which is the language spoken in Aquin.

MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm i. 1.*

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm ii. 8.*

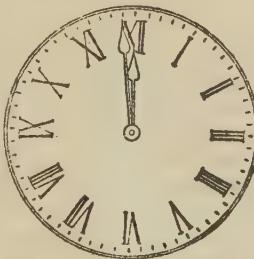
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AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day St. Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Church people, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noon tide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

PRAYER IS THE KEY TO THE TREASURY OF HEAVEN. PRAYER ADDRESSED TO GOD IS THE SHORTEST WAY TO REACH THE HEARTS OF MEN. THERE IS NO NEED OF MISSIONS WHICH CANNOT BE SUPPLIED IN ANSWER TO PRAYER. LET PRAYER BE MADE CONTINUALLY THAT EVERY HINDERANCE MAY BE REMOVED AND EVERY WANT SATISFIED.

A BOOK OF UNUSUAL INTEREST.

FROM a review in the *Critic* of the "Chronicles of Uganda," by the Rev. A. P. Ashe (New York, A. D. F. Randolph & Co.), we take the following: "Who would have believed, twenty years ago, that the heart of Africa, whence flow its fertilizing arteries of fresh water, would be a part of Christendom as to religion, and within the British Empire as to politics? Yet so it is. The banner of 'the Lion of the tribe of Judah' was borne, first of all, into this marvellous lake region, and the martyr's blood quickly became the seed of a Christian Church. Then followed, in a continuous train, explorer, prospector, and merchant. Soon the armies of drilled native soldiers under British officers came into view, and in another book, issued in the autumn of 1895, we have read of the hoisting of the Union Jack and the proclamation of a British protectorate over Uganda. Books of biography, history, travel, exploration, and military adventure, to say nothing of missionary reports and volumes of speculative and practical statecraft, have issued from the pens of men who have visited, lived, or died in this region of continuing fascination.

"Altogether appropriate, then, and not at all premature, is this volume, which finally gives the continuous story of this growth of spiritual and political empire. The author is a member of the Royal Geographical Society, and has already written the biographies of two of the kings of Uganda. The story, from Speke to Sir Gerard Portal, is one of the dominion of the mighty over the weak, and is written in blood, yet one who has the power of imagination to put himself in the place of an Englishman, can easily understand why it seems so necessary for the British flag to be planted in so many of the dark places of the earth.

"The writer incontestably proves that much of the bloodshed was caused by the uncertainty entertained in Uganda as to the ultimate action of England with regard to withdrawal from the scene, and the possibility of the resumption of the old practices of perennial murder, tribal fights, and the slave-trade. Side by side with the story of the resorts on the part of Christians to the extremest violence,

the author narrates with graphic vigor the triumphs of the Gospel under the auspices of the Church Missionary Society. Some of the most fascinating parts of the book are those giving Mr. Ashe's personal adventures, or those of other travellers.

"He who would understand the whole story of central African politics, the collision of Mohammedan and Christian principles and politics, the work of Christianity and education, missionary life, and the striking personalities that have been voluntarily transferred from the comforts and culture of Europe to the discomfort and rawness of central Africa, and who would realize both the difficulties and the triumphs of missionary life, will find this book one of unusual interest. It is evident that Africa furnishes the great game-field of the world; that it is the richest in animal life of all of the continents, and is probably the most fascinating, not to say seductive, of all the great missionary fields. It is evident, also, that there is a good deal of work yet to do for the Aborigines' Protection Society, for the tendency, among both white military men and the Africans themselves, to try the latest mechanism of murder on man as well as beast, is apparently still unchecked.

GREEKS IN THE UNITED STATES.

THE census of Massachusetts for 1885 states that in this state there were then thirty-five Greeks, of whom but nine were women. Now in the city of Lowell alone there are over 400. This is an example of the way people of this noble race are coming not only to the Bay State, but also to New York, Chicago, San Francisco, and the cities and towns adjoining. In almost all cities of large size there are colonies of Greeks. In their native land they are peasants. There they have little farms or work for others that have farms. The raising of fruit is that in which they are most skilled. Of these farmers, young men of from eighteen to twenty-five years for the most part are emigrants. Among a hundred Greeks there are not likely to be found two women, one old man, nor more than three or four children. Besides youth, strength, and a means of livelihood, because of our immigration laws each one when he lands

has twenty-five or fifty dollars in his pocket. Such people are the best citizens Greece has to offer, and are good material for this republic.

In this country many of them go to California, to be employed in the culture of fruit. Others seek the cities, to be employed in factories, or to gain a living as venders of fruit. They are among the best of operatives. In more than one place there has been a standing offer to employ every Greek that comes.

In religion they are of the Greek Orthodox Church, but are, in most communities in America, without the privileges of their Church. On this account the great majority of them attend no religious service. There are in the United States colonies of 2,000 or 3,000 well bunched together, with little or nothing done for their religious instruction. Of late, however, their native service has been established. Boston, Lowell, New York, Chicago, and San Francisco have regularly established Greek services, with regular orthodox Greek Priests, congregations, and churches.—*Home Missionary.*

PRAISEWORTHY CONDUCT.

ACCORDING to intelligence from Formosa, the capitulation of Taiwan-fu, the capital of the island, and the peaceful entry of the Japanese, which brought the long campaign to a conclusion, were due to the gallant conduct of two Scotch missionaries, Messrs. Ferguson and Barclay, who at the critical moment, when the excited population were expecting to be massacred in accordance with the Chinese custom in times of victory, approached the Japanese and led them in peace to the city.

POPULATION OF SHANGHAI GROWING.

BISHOP MOULE has returned to Ning-po from his visit to England. Soon after his arrival at Shanghai, on the way to his diocese, he wrote: "What shall be on the morrow for China, none of us can predict. Chuki is, no doubt, in a dangerous state, and I fear the country generally may soon be as dangerous. Shanghai is becoming crowded with Chinese

persons of property, who, in fear of those things which are coming on their country, resort hither for the protection of the foreign settlement. We have proved the power of prayer in our own persons and concerns; I trust we shall yet have cause to praise God for 'ordering the course of this world' in China so 'that His Church may serve Him in godly quietness.'

"It is not the first time that I have been through a crisis like this; but never in previous crises were missionaries and Christians so widely dispersed and so exposed to risk as now. Pray, therefore, much for God's overruling and guiding hand."

"HEROES OF THE SOUTH SEAS."

THE American Tract Society has just published a volume, by Martha Burr Banks (cloth, illustrated, pp. 220), entitled "Heroes of the South Seas." The book describes missionary work in the Sandwich islands and other islands to which the Gospel has been carried in the nineteenth century. The story is told in a simple, unaffected way, and will interest all who believe in Christian missions.

FRAGMENTS.

—A representative Hindoo daily paper declares that there is scarcely an educated man in India who has not read the Bible, and that it is impossible for a Hindoo not to feel a profound respect for it.

—The Chinese of Sydney, Australia, heathen and Christian, held a large meeting to express their shame at the massacre of missionaries at Kucheng, and sympathy with the afflicted friends, and determined to raise a fund for preaching the Gospel among the Chinese in Australia and China as a memorial of the martyrs.

—There has been a great destruction of slavers in British central Africa by the expedition under Lieutenant Alston. A great slave trader has been destroyed—the greatest since Makanjira—and a great slave route finally stopped. The Universities' mission and the Free Church of Scotland Livingstone mission have now a greater opportunity than ever.

THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

THE APRIL CONFERENCE.

THE April conference of general and diocesan officers of the Woman's Auxiliary was held in the Auxiliary Room of the Church Missions House, following noon-day prayers in the chapel. Mrs. Curtis, president of the New York Branch, presided. Present, Central New York, one (Junior); Connecticut, one; Long Island, two; Newark, six (three Junior); New Jersey, two; New York, five; Pennsylvania, two: Nineteen officers, representing seven branches.

The Secretary called attention to the necessity of obtaining the reports from parochial branches at an early date, in order to gain the information needed for diocesan reports. She suggested that as those reports come in, the officers take occasion to look over the list of parishes and missions in their diocese, and note which have no branch of the Auxiliary at work, and that they write personal letters to such parishes, and, where possible, make personal visits, urging the formation of branches in them. For summer work, she suggested that they take missionary reading with them to the country, and also their United Offering box, and Auxiliary envelopes; that they each write a letter to at least one distant missionary in the course of the summer; that they encourage meetings for reading and study, especially in the country branches; and that they use personal influence in behalf of missions with the people whom they meet at the various summer resorts.

That there are difficulties to contend with in the form of ignorance and indifference, the following extracts from recently received letters show. The wife of a missionary writes, in forwarding the children's Lenten savings for General Missions:

I am ashamed to send this mite, but it is all I could get. I urged our rich Church-women to fill a pyramid, but they gave them back to me empty; some I did not even get back. I also tried to get our committee to send an Easter gift, but they thought it best to keep it. This is from—a little boy, 14 cents; a family of children, 50 cents; our three children, \$1.28; total, \$1.92.

Another correspondent writes :

Sometimes I almost despair of arousing any real interest in missions. We are most anxious to have a visit from a missionary, but when it was discussed in our last Auxiliary meeting, and I was saying how interesting it would be, some one said, "But that is just what we don't want, to be interested in missions." It only shows how much such a visit is needed here, and I hope we shall have it in May, and that our visitor may have a lovely time.

MEETINGS.

That these parish meetings do increase knowledge and interest, even without the presence of a missionary, we are assured from various quarters.

From a country parish in the Diocese of Albany we hear :

The meeting in our parlor to-day was a great success. The rector of a neighboring parish came over, bringing seventeen women from there, and the two branches together must have numbered thirty-five. A goodly representation from both choirs was present, so we had hearty singing of some missionary hymns. We had papers on the General Convention and the United Offering and one on "Woman's Work in the Church," leading up to and dwelling specially on the training-schools of to-day. We had a part of Mrs. Francis' paper, read in Minnesota, and Mr. —— gave some facts showing that Foreign Missions are not a failure. Our little offering was \$1.85, which went into the box for the next United Offering. I impress upon the branch that this must not take the place of our regular gifts.

We had with us to-day a lady from a large city, who never attends the Auxiliary meetings in her own home, but was much interested here. I have read with much pleasure the other leaflets you sent, and have my programme for next Friday week about ready. The trouble is cutting down in order to fill just the hour.

The same correspondent writes later :

We had a very enthusiastic meeting in our neighboring parish on the 6th of March. Our rector and nine women went up from here. The rooms at the rectory were full. Subject, "Work Among the Indians." Not as much money has been given as usual, or as much sewing done, but I feel that the knowledge and interest gained has been an excellent thing. Every time I meet any of our women they bring up something about the meetings, and are looking up things to read.

From St. Paul we hear :

You said to tell you about our monthly meeting the Friday following the first Sunday in the month. As we combine it with our regular weekly Friday Litany service, and this is Lent, we had a very nice attendance this morning. Our new rector enters into the spirit of it, and gave us a very appropriate and interesting talk. The Parish Aid Society meet all day on Fridays during Lent, working on sheets and pillow-cases for our diocesan orphans' home, and serving luncheon in the guild-room. As the members are mostly the active members of the Auxiliary, it occurred to me that the proper thing to do was to propose mid-day prayers for missions, to which they all agreed. There were about ten present at first. Last Sunday our rector read a notice from the chancel, and we had twenty-five to-day. We sing a hymn, and then, taking turns in doing so, one of the members reads the prayers. It seems almost impossible to get any reading in.

From Charleston a New York visitor writes :

I know you will be interested in hearing of a meeting held yesterday by the Auxiliary for instruction in missionary work. There were nineteen women present, in the parlor of one of the members. The subject was "Africa," and the fine map sent from the Mission Rooms was first unrolled and placed in position on the floor, as no table was large enough to hold it. The meeting began with a missionary collect and the Lord's Prayer, then followed the minutes of the last meeting. The Round Robin on Africa and the "New Sir Lancelot," and some account of the women helpers at Cape Mount and of Prince Massaquoi were read. The different mission stations were pointed out on the map, and questions asked and answered, and pictures in the different publications passed round for all to see. These meetings take place monthly.

From Tacoma the Secretary writes :

We have had delightful meetings of the Auxiliary here during Lent, having

had papers and selections on missionary topics, and the last three meetings readings and talks on the Church by the Bishop and Mr. Applegate. The women work together so pleasantly here, sinking parochial lines almost entirely. It is a perfectly manageable plan in a place like this.

And from Savannah we hear :

I want to tell you how very helpful we found the papers on "The Study of Missions." We used them on the Friday afternoons in Lent, with an average attendance of twenty-five, the interest continually increasing; and you can easily understand how thankful I felt when a general desire was expressed to continue the readings after Easter. At the meeting Wednesday we read Dr. Vibbert's address before the Long Island Branch, which exactly meets the needs and difficulties amongst ourselves. I would apologize for taking your time with what seem almost personal details, were it not that these all go to make up the whole, and each record of meetings received from the Missions House brings fresh proof of the fact that the difficulties and perplexities we think peculiar to our own parish or diocese are really felt and grappled with by all earnest workers, even in those branches that we look upon as almost perfect in their organization and spirit.

AN OFFICERS' VISIT.

The Secretary reported with much pleasure a visit made by a New York and South Carolina officer together to the work under Archdeacon Joyner's care in Columbia and its vicinity. The following account was received on the morning of the conference :

We had a delightful time in Columbia during the Easter holidays; saw Miss Wheeler and her work and feel as if we really *knew* her; and Mr. and Mrs. Gregory were most kind, and we were taken about to see the different parts of the mission work. Beside Miss Wheeler's mission rooms, where we saw the shop of which she told us last winter, and where she has classes in sewing, kitchen-garden, etc., we went to the mission school under the Church of St. Mary, where the Rev. Mr. Mancebo is the Deacon, and also to a tiny school and church combined, called the Mission of St. Gabriel. St. Mary's is a pretty little church, walls and roof ceiled with native wood and the windows painted, all of which work Mr. Mancebo did himself, or had it done under his supervision. The children in the school sang for us, and we told them about *Thomas!* At St. Gabriel's the school had just been dismissed for the scholars to go to a funeral! Their teacher, a Colored one like the one at St. Mary's, is very much liked in the little settlement. She showed us a lot where they are planning to build a little church in the unknown future: now the same building has to serve for religious and secular purposes. Mr. Joyner took us to the hospital which has been started once more, and we saw Mrs. Folsom who is in charge and the nurse who is a graduate of Hampton.

Besides, we had a glimpse of the white mission under the Rev. Mr. Mitchell. He took us to St. Timothy's Chapel and his own Church of the Good Shepherd and his parochial school, all most interesting. But he sprang a trap on us, for he invited some of the ladies of the Auxiliary for a talk, and asked us to address them. So we told them about Minneapolis and the Church Periodical Club.

NEWS FROM ALASKA.

The Secretary reported the first letters received from Bishop Rowe since his arrival in Alaska, and the pleasant news that, on hearing his request for a missionary physician, a member of the Auxiliary in New York promised \$500, another \$100, a Parish branch \$100, and \$75 was sent from another diocese.

This information was given to the Board, which appointed Dr. Campbell at the meeting of Tuesday, the 14th.

A FIRST LETTER FROM JAPAN.

As a message direct from the mission field, to remain with the officers during the summer months, and to influence them to constant thought and prayer and work for missions, the first letter from Miss Mann since her arrival at Aomori was read to them. It was dated on March 21st.

I had a very stormy passage of twenty-five days, but reached Yokohama at last without any serious mishap. I stayed at Bishop McKim's home in Tokyo until I could come on to Aomori. The trains could not run for some time on account of the snow. I did not expect to be sent into the interior for at least six months, until I could learn something of the language and people, but as Miss Suthon had to leave here sooner than expected, the Bishop had to send me on at once. This is the first time it has been necessary to send one into the country right at first, but there was no help for it. When I came here the snow was in many places as high as the cars; the trip could not be made in the winter if it were not for the miles of snow-sheds. It has snowed every day since I came here, and the snow is now ten feet deep. My co-worker here and his wife are English, and have spent many years in Canada, so they do not mind the extreme cold as much as I do.

I have gone to housekeeping, and have a Japanese servant who does not understand one word of English, and I know nothing of Japanese, so you can understand I am having a rare experience. I spend four hours a day in studying the language, so hope soon to be able to get on better. I have taken up the English teaching, and have the young men's class, and am organizing a class of girls. As soon as I know enough of the language I hope to do a good deal of work among the women here; no factor in Japan appeals as much to me as the condition of the women. There does not seem to have been nearly so much done for them as for the men. The social conditions here in "old Japan" are at a very low ebb, and it seems to me one of the best ways of improving the people will be to elevate the women to some idea of social and moral purity. The need of Japan to-day is for women who are willing to go into the country and enter upon evangelistic work. In many respects a woman can do more than a man in that way. While studying the language I am anxious to take up a course of study somewhat similar to that given to our Deaconesses. I think that a systematic course of study on that line will be of great benefit to me in my work. If you will give me some information on the course of study taken by a Deaconess, and tell me the books I will need, it will be of much assistance to me. I am very anxious to equip myself in every way for my work.

There is a great field here. What has been done is as a drop to the ocean—about sixty Christians to a town of 25,000! I wish some of my home friends who think of Japan as a Christian country could have witnessed a funeral service which I saw here yesterday, and could have seen the poor, deluded creatures prostrating themselves before their idols of wood and brass. It made me sick at heart to see it. Pray to God for me, that I may have grace given me to be to these people all that He would have me be. When I go around among them, I can only regret that I did not dedicate my life to them years ago. Of course there are times when an almost heart-breaking homesickness comes over me, but this is but natural and to be expected; and it is a life of great loneliness, yet I would not turn back for any consideration. I know I am doing God's work in the place He would have me to be, and that thought sustains me always.

Write to me when you can; one appreciates letters in Aomori as never before.

The Honorary Secretary gave an outline of a proposed journey through Virginia, Southern Virginia, North, South and East Carolina and Georgia, in the interest of the Auxiliary, and read a letter from Mrs. Hunter in regard to the plans that had been made for the two days she was to spend in Raleigh. She also read a paper on "Conferences of Churchwomen," prepared by request for a meeting of the women's guilds of the missionary jurisdiction of The Platte, which was being held at Grand Island, Nebraska, at this very time, April 15th and 16th; this union of women's guilds forming also, by Bishop Graves' arrangement, The Platte Branch of the Woman's Auxiliary, and spoke of the importance of recognizing the Church work women were already doing in poor and weak places, if we wished to secure their interest in the wider missionary field of the Church at large.

There were no reports from committees or branches, except that Mrs. Brush gave notice of a Quiet Day to be held simultaneously in Bridgeport, Hartford, and Groton, on May 1st, St. Philip and St. James' Day, to be conducted by the Rev. Floyd W. Tomkins, Jr., the Rev. C. E. Woodcock and the Rev. R. H. Nelson.

There being no further business, with the Doxology the meeting adjourned.

ALASKA.

ON THE WAY.

The Secretary of the Olympia Branch of the Auxiliary writes on April 7th: "We were fortunate in having Bishop Rowe here long enough to visit Everett and Olympia, as well as Tacoma and Seattle. He was Mr. Garrett's guest for four days when he first came, preached in the two principal churches of Seattle, and had two meetings. After a day or two in Everett, where he visited an old friend and parishioner, he returned here, and with our Bishop went to Olympia. He preached here on the following Sunday at St. Luke's and Trinity. At St. Luke's he addressed the Sunday-school, showing them on the map the way he proposed to go to his new charge. The children gave him their collection for the day. We have only a small school, and many of the scholars are poor, so our usual offerings are not large, but with a little help we made it up to \$4. Only a beginning, but we trust it may be greatly increased.

"The next day he went to Everett again and brought Mrs. Rowe and the boys here, where they will remain until he arranges for them in Sitka or Juneau. On Tuesday evening we had a delightful informal reception for him at the Semi-

nary. Several addresses were made, short ones, and our own Bishop was never happier than in the words he said on that occasion. On the next day, Wednesday, at the Litany service at Trinity Church, Bishop Barker had a farewell service for Bishop Rowe and Mr. Beer. Both Bishops made addresses, Bishop Rowe's entirely on the Holy Communion, our Bishop's more personal, as was fitting, and he closed by reading the 228th hymn. The offering was to provide two special Prayer Books, for the two missionaries, the Bishop's own part being to write the inscription in each. It was a most beautiful, touching service, the first opportunity we have had to send out from among us with special blessings and prayer the chosen ones who are to carry the blessed message to the outposts.

"Thursday at noon the 'Topeka' came in, and as the sun set she steamed away with the Bishop and his friend. I was not able to go down to the wharf to see them leave (Mrs. Barker and her sister went with Mrs. Rowe), but from our own window we saw the ship as she left the shelter of our hills and turned northward. He had a fine opportunity to begin his work among the miners while on board, as the

ship was crowded with them. Some lady in Seattle gave him a beautiful young collie to be with him, in place of his old dog which has died. We were very fortunate here in Tacoma in hearing the Bishop preach, as he arrived first on a Wednesday, and preached that evening to a crowded congregation at St. Luke's.

"I am encroaching on your time, but I thought you would like to know something of Bishop Rowe's last days among us, days which we valued so highly, and which, I trust, will bring forth much fruit."

FROM JUNEAU.

On March 26th Bishop Rowe writes from Juneau in a letter received on April 6th: "Our sail of nearly 1,000 miles was safely and pleasantly made. The scenery all the way was grand though rugged and sombre. We passed a shoal of porpoises, and saw in the distance a whale spouting up water. After leaving Tacoma we called at Port Townsend, Washington, Victoria, B. C. (where good Bishop Perrin met us and bade us God-speed), Kitican, Loring, and Fort Wrangell. To my regret we did not call at New Metlakahtla. On reaching Juneau we saw hundreds of men thronging the docks. The place is filled to overflowing."

"April 4th—To-day I had a few hours to spare, and have been making the most of my time in packing my kit for the journey to the Yukon. I have been in

despair too, for what to take and what to leave behind was a difficulty to me. There were many things I wanted to take, but knowing the labor of packing and sledding them 898 miles, compelled me to sort out in a wholesale fashion. The journey will take two months, and the provisions alone for that period will make a large load. Then there is a tent, blankets, stove, hardware to saw and build a boat, etc., and by the time these are packed I will have about 700 pounds of baggage. All this will have to be packed over the summit 4,600 feet high, and very steep in ascent for 1,000 feet. I have engaged a Brotherhood man to accompany me. My dog will also go. Already it has cost me about \$250 in preparing for the trip.

"I leave on Tuesday for Sitka, and will spend a few days there. After that trip I will start for the Yukon, and will be gone six or seven months. Mr. Beer will attend to all my letters, and look after the church and residence. I will send out letters upon every opportunity, but what opportunities I may have it is impossible to say. I had a delightful trip on the Pacific Coast; everybody kind and good. The snow here is three feet deep, the weather awful. Mr. Beer has been laid up with a dreadful cold, and no wonder. We have had to sleep in a room where the water dripped through the roof continuously. When it doesn't snow it rains, so the moisture is great and constant"

FINANCIAL.

Offerings are asked to sustain missions in twenty-one missionary jurisdictions and thirty-seven dioceses including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-two Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

**All things come of Thee, O Lord,
And of Thine own have we given Thee.**

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from March 1st, to April 1st, 1896 :

* Lenten and Easter Offering.

ALABAMA—\$10.00						
<i>Carlowville</i> —St. Paul's, Domestic.....	1 75					95 98
<i>Eutaw</i> —St. Stephen's, General.....	4 00					16 83
<i>Mobile</i> —St. John's, General.....	4 25					22 69
						20 00
						18 03
ALBANY—\$466.48						
<i>Albany</i> —St. Peter's, Domestic, \$270.91; Colored, \$142.23; Wo. Aux., Sp. for Bishop Whipple, Minnesota, for educa- tion of daughters of missionaries, \$25; Sp. for Valle Crucis Mission, Ashe- ville, \$10.....	448 13					
<i>Fairfield</i> —Trinity Church, "A Member," General.....	1 00					215 25
<i>Green Island</i> —St. Mark's Foreign.....	12 35					
<i>Hudson</i> —Christ Church, Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	5 00					50 00
						40 00
CENTRAL NEW YORK—\$122.60						
<i>Fulton</i> —Zion, Rev. H. M. Clarke, For- eign.....	5 00					8 00
<i>Owego</i> —St. Paul's, Domestic, \$1.30; Indian, \$10; Colored, \$10; Foreign, \$11.30.....	82 60					10 00
<i>Windsor</i> —"A Friend," Foreign.....	20 00					14 52
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for scholarships, All Saints' School, South Dakota.....	50 00					100 96
Babies' Branch Wo. Aux., Sp. for Bishop McKim, Japan, for orphanage.....	15 00					40 00
						1,000 00
						21 65
CENTRAL PENNSYLVANIA—\$192.34						
<i>Birdsboro'</i> —St. Michael's, Domestic, \$5.28; Spokane, 25 cts.; Florida, 25 cts.; Alas- ka, \$1.24; Japan, 17 cts.; Greece, 37 cts.; Foreign, \$7.25.....	14 81					185 32
<i>Coudersport</i> —Christ Church, General.....	4 00					10 00

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ACKNOWLEDGMENTS.

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<i>New Canaan</i> —St. Mark's, Domestic.....	4 11	LONG ISLAND —\$338.12
<i>New Haven</i> —St. Thomas', General.....	25 86	<i>Brooklyn</i> (E. D.)—Christ Church, Foreign.....
<i>New London</i> —St. James', Foreign.....	12 80	(Heights)—Grace Parish, Mite Chests, Foreign, \$44.24; William G. Low, Sp. for new school building, Cape Mount, Africa, \$100.
<i>New Milford</i> —St. John's S. S., Foreign.....	6 00	<i>St. Ann's</i> , Wo. Aux., In Memory of Mrs. Brierley, for St. George's Hall, Cape Mount, Africa.....
<i>Norwich</i> —Christ Church, Foreign.....	2 50	<i>St. Bartholomew's</i> , Sp. for Bishop Walker, North Dakota.....
<i>West Hartford</i> —St. James', Foreign.....	7 38	<i>Garden City</i> —Cathedral of the Incarnation, Colored.....
<i>Winsted</i> —St. James', Domestic, \$10.71; Foreign, \$5.08.....	15 79	<i>Hempstead</i> —Mrs. C. W. Kellogg, Foreign.....
<i>Miscellaneous</i> —Branch Junior Aux., Sp. for salary of teacher at Valle Cruces, Asheville, \$10; Sp. for Deaconess' School, China, \$25.....	35 00	<i>Northport</i> —Trinity Church, General.....
<i>Fairfield</i> Archdeaconry, Junior Aux., Wo. Aux., Sp. for Deaconess' School, China.....	25 00	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Nara school, Japan.....
DALLAS —\$4.00	4 00	
<i>Bonham</i> —Trinity Church, Domestic.....		
DELAWARE —\$92.46		LOS ANGELES —\$2.45
<i>Dover</i> —Christ Church, Wo. Aux., Sp. for Bishop Wells' school, Spokane.....	10 00	<i>Los Angeles</i> —Ascension, Sp. for Bishop Rowe's work, Alaska.....
<i>Middleton</i> —St. Ann's, Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	5 00	
<i>New Castle</i> —Immanuel Church, Domestic and Foreign, \$30.46; Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$5.....	35 46	LOUISIANA —\$23.22
<i>Wilmington</i> —Calvary, Wo. Aux., Sp. for Rev. Mr. Morris, Brazil.....	5 00	<i>Legion</i> —St. Paul's, Colored.....
<i>St. Andrew's</i> , Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	5 00	<i>New Orleans</i> —St. Anna's, Domestic and Foreign.....
<i>St. John's</i> , Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	5 00	<i>Thibodeaux</i> —St. John's, Domestic.....
<i>Trinity</i> Church, Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	5 00	<i>Williamsport</i> —St. Stephen's, Colored, \$1.85; "Tithe," General, \$10.17.....
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Bishop Wells, Spokane, \$17; Sp. for Southern Florida, \$5.....	22 00	MAINE —\$45.17
EASTON —\$15.33		<i>Augusta</i> —St. Mark's, Domestic and Foreign.....
<i>Kent Co. (Chestertown)</i> — Emmanuel Church, Mite Chest No. 21,690, Domestic, \$1.50; Mite Chest No. 17,485, Foreign, \$1.50.....	3 00	<i>Lincoln</i> —Mission, General.....
<i>Talbot Co. (Longwood)</i> —All Saints', General.....	1 00	<i>Macmahon</i> —Mission, General.....
(<i>Easton</i>)—Trinity Cathedral, General...	11 33	<i>Portland</i> —St. Luke's Cathedral, General.....
FLORIDA —\$44.18		<i>Winn</i> —St. Thomas' Mission, General.....
<i>Green Cove Springs</i> —St. Mary's, General..	3 07	
<i>St. Augustine</i> —Trinity Church, Domestic and Foreign.....	41 11	MARYLAND —\$213.93
GEORGIA —\$14.00		<i>Baltimore</i> —Chapel of the Advent, Colored.....
<i>Brunswick</i> —St. Athanasius', Foreign.....	3 00	<i>Grace</i> , Wo. Aux., for "William V. Clark Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....
<i>Marietta</i> —St. James', Wo. Aux., Sp. for Rev. J. C. Ambler, Tokyo, Japan.....	11 00	<i>Memorial</i> S. S., Missionary Society, toward the support of a Chinese child in Jane Bohlen Memorial School, Wu-chang, China.....
INDIANA —\$25.00		<i>St. Barnabas'</i> , "A Member," Wo. Aux., Sp. for Clark Spotted Bull, care Rev. J. W. Cook, South Dakota, for building.
<i>Indianapolis</i> —St. Paul's, General.....	5 00	<i>St. George's</i> , Colored.....
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	20 00	<i>St. Michael and All Angels'</i> , Domestic, \$50; Foreign, \$50.....
IOWA —\$55.00		<i>St. Paul's</i> , Wo. Aux., General.....
<i>Anamosa</i> —St. Mark's, Domestic.....	15 00	<i>Baltimore Co. (Reisterstown)</i> —Easter In Memoriam, General.....
<i>Burlington</i> —Christ Church, Junior Aux., for "Eliza H. Cook" scholarship, Boone School, Wuchang, China.....	40 00	<i>Frederick Co. (Frederick)</i> —Miss Ella Fowler, Sp. for work of Rev. J. A. Ingle, Hankow, China.....
KANSAS —\$29.20		(<i>Frederick</i>)—All Saints', five cent collection, Wo. Aux., Indian, \$9.75; Foreign, \$15.75; Mexico, \$7.75.....
<i>Abilene</i> —St. John's, Wo. Aux., Domestic..	2 55	<i>Washington Co. (Hagerstown)</i> —"Y. S." Domestic.....
<i>Girard</i> —St. John's, Wo. Aux., Domestic..	4 55	"E. M. C.", Indian, \$5; Foreign, \$5.....
<i>Junction City</i> —Covenant, Wo. Aux., Domestic.....	5 75	
<i>Kansas City</i> —St. Paul's, Wo. Aux., Domestic.....	16 85	MASSACHUSETTS —\$695.99
		<i>Ashmont</i> —All Saints', Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....
		<i>Boston</i> —Advent, through Wo. Aux., Sp. for Dr. Forsythe, Oklahoma.....
		(<i>Highland</i>)—St. James' Wo. Aux., for "Marian Percy Browne" scholarship, St. Mary's Hall, Shanghai, China.....
		(<i>Roxbury</i>)—St. James', through Wo. Aux., Sp. for Dr. Forsythe, Oklahoma (East)—St. John's, General.....
		St. John Evangelist's, St. Mary's Guild, Sp. for Bishop Spalding, Colorado.....
		(<i>Dorchester</i>)—St. Mary's, Foreign.....
		St. Paul's, "A Member," Wo. Aux., Sp. for Bishop Wells, Spokane.....

ACKNOWLEDGMENTS.

St. Stephen's S. S., Lenten Offering, 1895, General.....	45 00	for Hoffman Hall, Tennessee, \$10; for Northern Michigan, \$30; Sp. for Rowland Hall, Utah, \$5.....	45 00
Trinity Church, Wo. Aux., Sp. for Bishop Wells, Spokane, \$25; Sp. for Bishop Talbot, Wyoming and Idaho, \$25; Sp. for "Trinity" scholarship, Rowland Hall, Utah, \$40; Sp. for Brierley Me- morial buildings, Cape Palmas, Africa, \$15.....	105 00	Lansing—St. Paul's, Wo. Aux., Sp. for Hoffman Hall, Tennessee.....	5 00
"An Episcopalian," Sp. for Rev. Milnor Jones, Valle Crucis, Asheville, \$10; Sp. for school, Nara, Japan, \$10.....	20 00	Miscellaneous—Branch Wo. Aux., Sp. for Bishop Talbot's Clergy Fund.....	24 50
Bridgewater—Wo. Aux., for travelling ex- penses of Rev. Isaac Dooman, Japan, Cambridge—St. James', General, \$1.18; S. S., Sp. for school, Nara, Japan, \$5..	15 00	Babies' Branch, Sp. for Mrs. Pott to aid in caring for a little child in China, \$7.08; Sp. for Miss Bull, Japan, for a little child, \$7.08; Sp. for Dr. Mary Glenton, Alaska, for a little child, \$7.08; Sp. for Rev. A. H. McNeil, Hopkins- ville, Kentucky, for a little child, \$7.08	28 32
St. John's Memorial Chapel, General, \$10; Domestic missions, West, \$61.26;... Greenfield—St. James', Domestic, \$23.40; Foreign, \$7.04.....	6 18	MILWAUKEE—\$94.77	
Longwood—Church of Our Saviour, Do- mestic.....	71 26	Delavan—Christ Church, Domestic, \$20.38; Foreign, \$24.64.....	45 02
New Bedford—Grace, Wo. Aux., "In Me- moriem," \$10, "A Member," \$10, for Miss Muir's school, Athens, Greece; Sp. for Bishop Graves, China, \$5; Sp. for Bishop McKim, Japan, \$5; St. Eliz- abeth's Guild, Junior Aux., Sp. for Brierley Memorial buildings, Cape Pal- mas, Africa, \$2.....	30 44	Milwaukee—All Saints' Cathedral, Domes- tic, \$27.50; Foreign, \$20.50.....	48 00
Newburyport—St. Paul's, Wo. Aux., for "Bishop Bass" scholarship, St. Eliza- beth's School, South Dakota.....	5 45	St. Cornelius' Chapel, Mrs. Hickman, Foreign.....	1 25
Northampton—St. John's, through Wo. Aux., for travelling expenses of Secre- tary of Wo. Aux.....	60 00	Monroe—Trinity Mission, Domestic and Foreign.....	50
Springfield—Christ Church, Wo. Aux., General.....	7 00	MINNESOTA—\$82.26	
Stockbridge—St. Paul's, Domestic, \$20; Foreign, \$10.....	10 00	Faribault—Breck Mission School, Sp. for school, Nara, Japan.....	25 00
Taunton—St. Thomas', Wo. Aux., Sp. for school, Nara, Japan, \$6; Sp. for cross and fence for burial-ground at Cape Mount, Africa, \$6; Sp. for salary of Dr. Forsythe, Oklahoma, \$18.....	32 00	Shattuck School, Sp. for Church Schools' Nara Fund, Japan.....	40 00
Watertown—Church of the Good Shep- herd, for China.....	25 00	Janesville—St. John's, Domestic, \$6; For- eign, \$5.85; Bishop Gilbert's S. S. class, Sp. for school, Nara, Japan, \$1.75.....	13 60
Woods Hill—Church of the Messiah, Wo. Aux., Sp. for cross and fence for burial- ground at Cape Mount, Africa, \$13.50; Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$11.50.....	1 50	Henderson—St. Jude's, General.....	3 66
Worcester—All Saints', Wo. Aux., Sp. for hospital work in Wuchang, China, under Miss MacRae.....	70 00	Le Seuer—St. John's, General.....	
Miscellaneous—S. S. Penny Collections; Wo. Aux., Sp. for "Grace Chittenden"; cot, St. Peter's Hospital, Helena, Mon- tana.....	10 00	MISSISSIPPI—\$2.00	
MICHIGAN—\$643.32	80 00	Holly Springs—Christ Church, Wo. Aux., General.....	2 00
Ann Arbor—St. Andrew's, through Wo. Aux., Sp. for Hoffman Hall, Tennes- see, \$10; Miss Bull's salary, Japan, \$10 Bay City—Trinity Church, through Wo. Aux., Sp. for Hoffman Hall, Tennes- see.....	25 00	MISSOURI—\$411.81	
Detroit—Christ Church, Domestic, \$242.36; Foreign, \$68.14; Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$50; Sp. for Bishop Hare, for scholarship, All Saints' School, South Dakota, \$5.....	40 80	St. Louis—All Saints', Colored, \$6; For- eign, \$3.66.....	9 66
Emmanuel Church, Wo. Aux., Sp. for Bishop Graves, China, \$10; Sp. for St. John's College, China, \$5.....	20 00	Christ Church Cathedral, Foreign.....	262 05
St. James', Wo. Aux., Sp. for Bishop Hare, for scholarship, All Saints' School, South Dakota.....	10 00	St. Peter's, Domestic and Foreign.....	40 10
St. John's, through Wo. Aux., for Miss Bull's salary, Japan, \$50; Sp. for Hoff- man Hall, Tennessee, \$50; Sp. for Bishop Talbot, Wyoming and Idaho, \$5	365 50	Miscellaneous—Branch Wo. Aux., Sp. for Bishop Penick, for education of Col- ored theological student.....	100 00
St. Paul's, through Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$5; Sp. for Bishop Talbot, Wyoming and Idaho, \$5; Mrs. J. W. Chittenden, for Miss Bull's salary, Japan, \$5.....	15 00	NEBRASKA—\$181.93	
St. Peter's, Wo. Aux., Sp. for Hoff- man Hall, Tennessee.....	5 00	Beatrice—Christ Church, Mrs. C. C. Knapp, Domestic, \$37.50; Foreign, \$37.50.....	75 00
Flint—St. Paul's, through Wo. Aux., Sp.	15 00	Omaha—Trinity Cathedral, General.....	106 93
	5 00	NEWARK—\$188.84	
	40 80	Montclair (Upper)—St. James', Domestic and Foreign.....	17 84
	20 00	Miss Shedd, Domestic, \$10; Foreign, \$10.....	20 00
	10 00	Morristown—St. Peter's, General.....	25 00
	20 00	Orange (South)—Holy Communion, Wo. Aux., Sp. for Rowland Hall, Utah.....	50 00
	10 00	(East)—Mrs. Mead, Wo. Aux., Sp. for Bishop Hare, South Dakota.....	1 00
	365 50	Miscellaneous—Branch Wo. Aux., Sp. for Good Physician Hospital, Columbia, South Carolina, \$50; Sp. for Brierley Memorial buildings, Cape Palmas, Af- rica, \$25.....	75 00
	15 00	NEW HAMPSHIRE—\$13.65	
	105 00	Charleston—St. Luke's, General.....	5 10
	15 00	Penacook—St. Mary's, General.....	1 80
	5 00	Portsmouth—"A Friend," Foreign.....	1 00
	5 00	Sanbornton—St. John Baptist, Domestic and Foreign.....	5 75
	105 00	NEW JERSEY—\$226.44	
	15 00	Beverly—St. Stephen's, Foreign.....	12 63
	15 00	Bridgeton—St. Andrew's, Domestic and Foreign, \$6.24; Miss Mary E. Mor- gridge, Domestic, \$50 cts.; Indian, 50 cts.; Colored, \$50 cts.; Foreign, 50 cts.	
	15 00	Elizabeth—St. John's, Wo. Aux., Foreign..	8 24
	5 00	Mount Holly—St. Andrew's, Colored.....	20 00
	5 00	New Brunswick—Christ Church, Foreign..	8 54
		Princeton—Trinity Church, Indian.....	40 17
			8 91

ACKNOWLEDGMENTS.

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<i>Salem</i> —St. John's, Domestic, \$21.50; Foreign, \$61.83.	83 33	arship, St. John's Mission, Cape Mount, Africa, \$25; Some Members of Wo. Aux., for "Warren" scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan, \$70.....	745 20
<i>South Amboy</i> —Christ Church, \$11.62; Indian, \$1; Colored, \$1; Foreign, \$1.....	14 62	St. John's Chapel, Foreign.....	31 27
<i>Miscellaneous</i> —Olga Randolph White, Wo. Aux., for "Olga Randolph White" scholarship, St. Mary's Hall, Shanghai, China.....	25 00	St. John Evangelist's, Wo. Aux., for "Walter Jordan" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
"Anonymous," Sp. for Miss Carter, Minnesota, toward building barn for Indians.....	5 00	St. Luke's Chapel, Foreign.....	50 00
		St. Luke's Hospital, General.....	16 50
		St. Michael's, General.....	2 05
 NEW YORK—\$6,669.03			
<i>Hyde Park</i> —St. James', "A Member," Domestic, \$5; Foreign, \$5.....	10 00	St. Thomas', Domestic, \$40; Colored, \$342; Foreign, \$25; Wo. Aux., Foreign Committee, Sp. for Clergymen's Insurance Fund, \$50; Ladies' Missionary Society, through Niobrara League, for "Rev. Dr. John W. Brown" scholarship, St. Elizabeth's School, South Dakota, \$60; Young Woman's Missionary Society, Foreign Branch, Sp. for Bible woman for Miss Suthon, Japan, \$60; Transfiguration, Wo. Aux., Sp. for Domestic Contingent Fund.....	577 00
<i>Marlborough-on-Hudson</i> —Mrs. John Oddy, Wo. Aux., Sp. for Bishop Hare, South Dakota.....	1 00	Trinity Chapel, Domestic, \$20; Foreign, \$823; Wo. Aux., Sp. for Domestic Contingent Fund, \$10; through Niobrara League, toward Miss Francis' salary, South Dakota, \$55.....	2 00
<i>New Brighton</i> —Christ Church, Foreign.....	11 00	Through Mrs. W. Bayard Cutting, Wo. Aux., Sp. for church at Obama, Japan Miss Dean, Wo. Aux., Sp. for Bishop Talbot Clergy Fund.....	908 00
<i>Newburgh</i> —Wo. Aux., Sp. for Bishop Hare, South Dakota.....	1 00	Mrs. McKim, Wo. Aux., Sp. for Bishop Hare's work, South Dakota.....	1 00
<i>New Rochelle</i> —Trinity Church, Wo. Aux., for China, \$1.25; Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$10.....	11 25	Mrs. R. S. Prime, Wo. Aux., Sp. for Rev. Sherman Coolidge, Wyoming.....	1 00
<i>New York</i> —Calvary, through Niobrara League, toward salary of a teacher, South Dakota, \$100; "A Friend," Domestic, \$100; Foreign, \$100.....	300 00	"Willing Hearts," Wo. Aux., for "Alice Lyle" (In Memoriam) scholarship, St. John's Mission, Cape Mount, Africa.....	5 00
Grace, Foreign, \$445.24; Woman's Foreign Committee, Sp. for Bishop Ferguson, Africa, \$800; Sp. at discretion of Dr. Walrath, Africa, \$200; through Niobrara League, Mrs. W. M. Kingsland, for "Cornelius Kingsland Memorial" scholarship, St. Paul's School, South Dakota, \$60; Miss Nelson, for "Wm. Reed Huntington" scholarship, St. Elizabeth's School, South Dakota, \$60; Mrs. Samuel Wetmore, for "Wenonah Wetmore" scholarship, St. Mary's School, South Dakota, \$60..	1,625 24	"A Friend," Sp. for needy missionary organ.....	25 00
<i>Holy Apostles'</i> , through Woman's Missionary Association, Mrs. N. E. Baylies, for Mr. Forrester's salary, Mexico, \$20; Sp. for Brierley Memorial buildings, Cape Palmas, Africa, Mrs. N. E. Baylies, \$25, Mrs. M. B. Tousey, \$15; Miss Cushman, through Niobrara League, for "James M. Cushman" scholarship, St. Elizabeth's School, South Dakota, \$60.....	120 00	"Cash," General.....	20 00
<i>Holyrood Chapel</i> , Colored, \$8.27; Foreign, \$1.18.....	9 45	Miss Ellen Collins, for Japan, \$10; "Bishop Bedell" scholarship, St. John's School, Cheyenne River Agency, South Dakota, \$60.....	300 00
<i>Holy Trinity Church</i> , Foreign.....	216 58	"M. E." Colored, \$25; General, \$25; Miss Mary E. Robert, Domestic, \$30; Foreign, \$30.....	70 00
<i>Incarnation</i> , Sp. for Rev. Milnor Jones, Valle Crucis, Asheville.....	100 00	Miss Julia I. Van Ness, Domestic.....	50 00
<i>St. Agnes'</i> , Foreign.....	150 00	<i>Nyack</i> —Grace, General.....	60 00
<i>St. Ann's</i> , Foreign, \$5; General, \$37.....	42 00	<i>Rye</i> —Christ Church, Foreign.....	10 00
<i>St. Augustine's</i> , Foreign.....	7 61	<i>Tarrytown</i> —Christ Church, Foreign.....	13 05
<i>St. Bartholomew's</i> , Wo. Aux., Sp. for Domestic Contingent Fund, \$75; St. Margaret's Society, for "Emma W. Cooke" scholarship, St. Mary's Hall, Shanghai, China, \$40; through Niobrara League, Mrs. N. L. Ten Broeck, for "Ten Broeck" (In Memoriam) scholarship, St. John's School, South Dakota, \$60; Miss Prall, for "Bishop Hare" scholarship, St. John's School, South Dakota, \$60.....	235 00	<i>Tuxedo</i> —St. Mary's, Foreign.....	76 21
<i>St. George's</i> , Wo. Aux., Sp. for scholarship in St. Margaret's School, Boise City, Idaho, \$40; Sp. for Bishop Talbot Clergy Fund, \$200; Woman's Missionary Society, Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$200; through Niobrara League, for "St. George's" scholarship, St. Mary's School, South Dakota, \$60; Sp. for "Sherman Coolidge" scholarship, Bishop Talbot School, Wyoming, \$40.....	540 00	<i>Yonkers</i> —St. John's, Wo. Aux., Sp. for Domestic Contingent Fund.....	38 60
<i>St. James'</i> , Domestic, \$250; Foreign, \$250; Japan, \$50.20; Mrs. Julia Bedell, Sp. for Bishop McKim, to purchase ground for school building at Nara, Japan, \$100; Foreign Mission Branch of St. Ursula Society, Wo. Aux., "A Member," for "W. W. Kirby" schol-		<i>Miscellaneous</i> —Domestic Committee, Branch Wo. Aux., Sp. for Bishop Talbot, Wyoming and Idaho.....	56 77
		Swedish Mission, General.....	8 00
		Through Foreign Committee, one-fourth offertory, Bishop's meeting, Sp. for Deaconess' Home and Training School, China.....	10 12
		"A Friend," through Foreign Committee, Wo. Aux., Sp. for school, Nara, Japan.....	68 13
		Wo. Aux., Sp. for Point Hope, Alaska....	10 00
		"Anonymous," Wo. Aux., Sp. for Bishop Hare, South Dakota.....	5 00
			1 00
		 NORTH CAROLINA—\$37.00	
		<i>Oxford</i> —Branch Wo. Aux., Sp. for Miss MacRae's work in Hankow, China.....	
		"Juniors," Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$2; Sp. for scholarships, All Saints' School, South Dakota, \$1.....	
		<i>Raleigh</i> —Students of St. Augustine's School, through Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	
		<i>Ridgeway</i> —"Juniors," Wo. Aux., for China, \$1; Sp. for scholarships, All Saints' School, South Dakota, \$1.....	
		<i>Warrenton</i> —"Juniors," Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$1; Sp. for All Saints' School, South Dakota, \$1.....	

ACKNOWLEDGMENTS.

OHIO—\$18.15

East Liverpool—St. Stephen's S. S.,* General..... 18 15

OREGON—\$83.12

Astoria—Holy Innocents', Wo. Aux., Sp. for Bishop Rowe, Alaska..... 10 00
Eugene—Prof. John D. Letcher, Domestic, \$12; Foreign, \$12..... 24 00
Portland—Trinity Church S. S. for "Bishop Scott" scholarship, St. Augustine's School, near Monrovia, Africa..... 16 62
Miscellaneous—United Branch Wo. Aux., Sp. for Alaska..... 32 50

PENNSYLVANIA—\$2,580.65

Lower Merion (Bryn Mawr)—Church of the Redeemer, Junior Aux., Sp. for Rev. Mr. Partridge, China, \$25; Sp. for Miss Marston, India, \$5; Sp. for Rev. Mr. Joyner's work in Columbia, South Carolina, \$5.....
Philadelphia—Advocate Memorial, Junior Boys' Guild, General.....
(Germantown)—Calvary, Wo. Aux., Sp. for support of a girl in Miss Sabine's school, Alaska.....
**Chapel of Christ Church Hospital*.....
Holy Apostles', General.....
Holy Trinity Chapel S. S., Junior Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....
Incarnation S. S., Sp. for Bishop Talbot, Wyoming and Idaho, \$8.78; Sp. for Bishop Graves, China, \$7.68; Sp. for Bishop Ferguson, Africa, \$7.59; General, \$10.07.....
(Crescentville)—Mission S. S., Oxford Parish, for Africa.....
Nativity, Foreign.....
(West)—St. Andrew's S. S., Infant Class, Wo. Aux., Sp. for repairs of Church of Nativity, Wuchang, China.....

St. James', Wo. Aux., Sp. for Rev. D. T. Huntington, Hankow, China, \$10; Sp. for Rev. F. W. Wey, Wayneville, Asheville, for his mission work, \$20; Sp. for Rev. J. A. Deal, Franklin, for mission, Church of Incarnation, Highland, Asheville, \$15; Sp. for Rev. Milnor Jones, Valle Crucis, Asheville, \$25.....
St. Luke's, Colored.....
(Oak Lane)—St. Martin's, Colored.....
(Germantown)—St. Michael's, Wo. Aux., Sp. for support of a girl in Miss Sabine's school, Alaska.....
St. Philip's Junior Aux., Sp. for school, Nara, Japan.....
St. Stephen's Domestic, \$236.66; Foreign, \$110.65.....
"Ivy Cottage," for salary of missionary to Japan.....
"A Member," Wo. Aux., Domestic, \$250; Foreign, \$250.....
Mrs. M. F. Cox, through Wo. Aux., General.....

"A Friend," General.....
Tuesday Missionary Bible-class, Wo. Aux., for Africa, \$15; China, \$15; Japan, \$44.....
Rev. Alfred L. Elwyn, for "M. M. E." (In Memoriam) scholarship, St. Elizabeth's School, South Dakota.....
Miss Stille's Bible-class, Wo. Aux., Sp. support of "Anna," St. Mary's Orphanage, Shanghai, China.....
Ward—Miss E. W. Burton, General.....
West Chester—Mrs. J. T. Rothrock, thru' *Church Mission News*, for the work in which Mrs. Brierley was interested, Cape Mount, Africa.....
Miscellaneous—Foreign Committee, Wo. Aux., for salary of Miss Mailes, Japan, \$50; "Anna M. Stevens" scholarship, St. John's Mission, Cape Mount, Africa, \$25; "Bishop Whitaker" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40; Sp. for

Dr. Walrath's Building Fund, Cape Mount, Africa, \$41; Sp. for school, Nara, Japan, \$65; Sp. for Foreign Missionaries' Insurance Fund, \$13; for Bible-reader in China, \$25.....

259 00

PITTSBURGH—\$236.22

Braddock—Ascension, Domestic..... 7 00
Kittanning—St. Paul's, through Wo. Aux., Sp. for Domestic Contingent Fund..... 20 00
Oakmont—St. Thomas', Wo. Aux., for salary of a teacher in China..... 25 00
Pittsburgh—Calvary, Wo. Aux., for salary of Mrs. Clarkson, South Carolina, \$50; Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$15; Sp. for Foreign Missionaries' Insurance Fund, \$25; "Sisterhood," through Wo. Aux., for salary of teacher in China, \$25.....
(Mt. Washington)—Grace, General..... 115 00
Trinity Church, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..... 6 18
Uniontown—St. Peter's, Domestic, \$19.02; Sp. for debt on church at Weiser, Idaho, \$19.02..... 25 00
Idaho, \$19.02..... 38 04

QUINCY—\$1.00

Peoria—Mrs. Samuel Wilkinson, General.. 1 00

RHODE ISLAND—\$2,205.10

Ashton—St. John's, General..... 6 50
Crompton—St. Philip's, Domestic, \$3; Foreign, \$3; General, \$4.30..... 10 30
Providence—St. John's, Domestic, \$483; Colored, \$171; Indian, \$100.20; Foreign, \$587; Mexico, \$5..... 1,346 20
St. Stephen's, Domestic, \$406.60; Foreign (of which Mr. W. W. White, \$20), \$292.95..... 699 55
Westerly—Christ Church, Sp. for Bishop Talbot (of which \$10 for cathedral window), \$100.55; Wo. Aux., Sp. for St. John's Orphanage, Osaka, Japan, \$35..... 135 55
Woonsocket—St. James', General..... 7 00

SOUTH CAROLINA—\$178.83

Aiken—St. Thaddeus', Wo. Aux., General
Charleston—Grace, Domestic, \$30.91; Foreign, \$45.69..... 12 00
"Two Friends," General..... 76 60
Cheraw—"In Memoriam," Foreign..... 7 50
Georgetown—Mission, General..... 2 00
(Winyah)—Prince George Parish, General..... 36 84
Summerville—St. Paul's, Foreign..... 13 16
Richland Co.—St. John's, Foreign..... 14 98
Union—Rev. Benjamin Allston, General.. 6 80
Union—Rev. Benjamin Allston, General.. 9 00

SOUTHERN OHIO—\$64.50

Cincinnati (Clifton)—Calvary, Domestic, \$1 66
Christ Church, Colored..... 23 53
Delaware—St. Peter's, Domestic, \$4.81; Foreign, \$5..... 9 81

SOUTHERN VIRGINIA—\$150.55

Campbell Co. (Lynchburg)—St. Paul's, Colored, \$22.98; General, \$17.76..... 40 74
James City Co. (Toano)—Blissland Parish, General..... 10 00
Norfolk Co. (Norfolk)—St. Paul's, Domestic and Foreign..... 50 00
Pittsylvania Co. (Danville)—Epiphany, Domestic and Foreign, \$9.46; Wo. Aux., Sp. for Mr. Osuga's vacation, \$5; Mr. Osuga's orphanage, Japan, \$20..... 34 46
Rockbridge Co. (Glasgow)—Mission, Foreign..... 4 00
Wythe Co. (Wytheville)—St. John's, Wo. Aux., Domestic..... 11 35

TENNESSEE—\$22.35

Chattanooga—St. Paul's, General..... 15 00
Memphis—Church of the Good Shepherd, General..... 2 35
Nashville—Rev. Alexander Patterson, Domestic and Foreign..... 5 00

* In the April number \$20 acknowledged from Christ Church Chapel should have been credited to Chapel of Christ Church Hospital.

VERMONT—\$26.00

Rutland—Trinity Church, Sp. for Bishop Graves, The Platte.....
St. Johnsbury—Rev. S. H. Alling, for Bishop Wells' work, Spokane.....

VIRGINIA—\$625.30

Albemarle Co. (Cismont)—Grace, Wo. Aux., for Miss Sabine, Alaska.....
Alexandria Co. (Alexandria)—Grace, Domestic, \$5; Indian, \$1; Colored, \$1.25; Foreign, \$2.75.....
Episcopal High School, Missionary Society, for "Mary B. Blackford" scholarship, St. John's Mission, Cape Mount, Africa.....
Fauquier Co. (Marshall)—Mrs. Romly, Wo. Aux., Sp. for support of child in Mr. Osuga's orphanage, Japan.....
Frederick Co. (Winchester)—Christ Church, General.....
 (Winchester)—Branch Wo. Aux., Sp. for life insurance of Rev. Mr. Ambler, Japan.....
Henrico Co. (Barton Heights)—Epiphany, Domestic and Foreign.....
 (Richmond) — Emmanuel Church, Domestic, \$54.81; Japan, \$100; Sp. for Brazil, \$150; Sp. for Rev. C. R. Kuyk, Southern Virginia, for church at Crewe, \$50; Sp. for Rev. F. Stringfellow's rectory, Arrington, Southern Virginia, \$25.....
 (Richmond)—St. Mark's, Domestic and Foreign.....
 (Richmond)—St. Paul's Sp. for Wyoming and Idaho.....
 (Richmond)—"Four Little Girls," Sp. for Rev. J. L. Prevost, Alaska.....
Spotsylvania Co. (Fredericksburg)—Trinity Church, General.....
Miscellaneous—Through Virginia Branch Wo. Aux., Sp. for Mr. Osuga, Japan (personal).....

WASHINGTON—\$136.19

Washington (D. C.)—Epiphany, Wo. Aux., Sp. for work of Rev. J. A. Ingle, China
 St. Mark's S. S., Sp. for missionary work of Bishop Walker, North Dakota.....
 St. Thomas', Foreign, \$89.89; Sp. for Brazil, \$10; Sp. for license of school at Nara, Japan, under Bishop of Tokyo, \$25.....
 Mite Box No. 92,801, Foreign.....

WESTERN MICHIGAN—\$99.00

Battle Creek—St. Thomas', Wo. Aux., for Colored Salary Fund.....
Big Rapids—St. Andrew's, Missionary Society, Domestic.....
Grand Rapids—St. Mark's, Industrial Band, Wo. Aux., for "Dr. Cumings" scholarship, St. Paul's School, South Dakota.....
 St. Mark's, Wo. Aux., for "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota.....
Kalamazoo—St. Luke's, Domestic, \$25; Foreign, \$35.....

WESTERN NEW YORK—\$168.09

Bath—St. Thomas', Domestic, \$66.25; Foreign, \$52.25.....
North Tonawanda—St. Mark's, Foreign, 25 cts.; General, \$8.34.....
Rochester—St. Paul's, Junior Aux., Sp. for "S. P. Mather" scholarship, St. Margaret's School, Boise City, Idaho.....
Miscellaneous—"A Mite," General.....

WEST VIRGINIA—\$35.00

Charlestown—Zion, for "Marbury Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....
Union—All Saints', "Mrs. G. C.", Domestic.....
Wheeling—St. Luke's, Wo. Aux., for "Henry Hobart Morrell" scholarship, St. Mary's Hall, Shanghai, China.....

ARIZONA—\$9.95

Phoenix—Trinity Church, Domestic.....
Yapa Supai Agency—Warren Bauer, Wo. Aux., Lenten Offering, Sp. for St. Mary's Orphanage, Shanghai, China.....

DULUTH—\$60.76

Detroit—St. Luke's, Juniors, Sp. for Valle Cruces, Asheville.....
Duluth—St. Paul's, Wo. Aux., for salary of Miss Ward, Wuchang, China.....
Fosston Station—Mission, General.....
Leech Lake—Church of the Good Shepherd, General.....
Walker—Collection at service, General.....

IDAHO—\$34.00

Blackfoot—Holy Innocents', Foreign.....
Coeur d'Alene—St. Luke's, Foreign.....
De Lamar—Ascension, Foreign.....
Lewiston—Nativity, Domestic, \$12; Foreign, \$2.50.....
Mountain Home—St. James', Foreign.....
Moscow—St. Mark's, Foreign.....
Pocatello—Trinity Church, Foreign.....
Wallace—Holy Trinity Church, Domestic

NEVADA—\$10.00

Austin—St. George's, General.....

NEW MEXICO—\$16.55

Hillsboro—Christ Church, General.....
Kingston—St. George's, General.....
Silver City—Church of the Good Shepherd, Domestic.....

NORTH DAKOTA—\$31.96

Fargo—Gethsemane, Sp. for Southern Florida.....
Miscellaneous—Branch Wo. Aux., Sp. for pledge for Southern Florida, \$15; Babies' Branch, Colored, \$1.74; Sp. for Indians in North Dakota, \$1.74; Sp. for bell for mission at Cannon Ball, North Dakota, \$1.74; Sp. for orphanage in China, 87 cts.; Sp. for orphanage in Japan, 87 cts.....

NORTHERN CALIFORNIA—\$32.10

Cloverdale—Church of the Good Shepherd, General.....
Folsom—Trinity Church, General.....
Healdsburg—St. Paul's, General.....
Santa Rosa—Incarnation, General.....
Suisun—Grace, General.....
Vallejo—Ascension, Colored.....
Woodland—St. Luke's, General.....

OKLAHOMA AND INDIAN TERRITORY—\$26.00

Oklahoma.
 El Reno—Christ Memorial, General.....
 Guthrie—Trinity Church, General.....
 Perry—St. Mark's, General.....
 Shawnee—Emmanuel Church, General.....
 Woodward—St. John's, General.....

Indian Territory.

Purcell—St. James', General.....
South McAlester—All Saints', General.....

OLYMPIA—\$0.50

Tacoma—St. Luke's, Colored.....

SOUTH DAKOTA—\$73.24

Niobrara Deanery.
 Crow Creek Agency—Christ Church, Domestic, \$4; Foreign, \$8.58.....
 St. John Baptist, Domestic, \$3.90; Foreign, \$2.51.....
 All Saints', Domestic, 89 cts.; Foreign, 52 cts.....
 St. Peter's, Domestic, \$2.36; Foreign, \$1.87.....
 Ascension, Domestic, \$1.11; Foreign, 84 cts.....
Standing Rock Agency—St. Elizabeth's School, General.....

Eastern Deanery.

Deadwood—St. John's, Domestic and Foreign.....

ACKNOWLEDGMENTS.

Rev. G. G. Ware, General.....	10 00	"A Friend," for "Clergyman's" scholarship, St. Paul's College, Tokyo, Japan	5 00
<i>Lead City</i> —Christ Church, Domestic and Foreign.....	3 00	"K. C. B." Foreign.....	5 00
Mitchell—Rev. J. H. Babcock, General.....	5 00	Dividend on five shares American News Co. stock from estate of Anna T. B. DeWitt, for "Clinton T. DeWitt" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	5 00
<i>Sturgis</i> —St. Thomas', General.....	4 36	"H. S. B." Foreign.....	5 00
SOUTHERN FLORIDA—\$5.25		"Anonymous," through <i>The Churchman</i> , Domestic.....	5 00
<i>Brooksville</i> —St. John's, Domestic and Foreign.....	4 00	Wo. Aux., United Offering, 1895, Sp. for Endowment of the Episcopate in a Missionary Jurisdiction, subject to the approval of the Board of Missions (additional).....	50
<i>Longwood</i> —Christ Church, Missionary Pocket, General.....	1 25		
WESTERN COLORADO—\$11.00			
<i>Aspen</i> —Grace, General.....	10 00	FOREIGN—\$571.53	
<i>Meeker</i> —St. James', Domestic.....	1 00	<i>Liberia, Upper and Lower Buchanan</i> —St. Andrew's and St. John's, Foreign.....	40 00
WYOMING—\$60.26		<i>China, Shanghai</i> —St. Mary's Hall, Wo. Aux., Sp. for two day-schools and support of Bible woman, Shanghai, China.....	19 00
<i>Casper</i> —St. Mark's, Foreign.....	5 70	<i>Paris, France</i> —Holy Trinity Church, Foreign.....	512 53
<i>Cheyenne</i> —St. Mark's, Foreign.....	13 75		
<i>Evanston</i> —St. Paul's, Foreign.....	5 00	LEGACIES—\$983.00	
<i>Fort Washakie</i> —Mission, Domestic, \$2.10; Foreign, \$7.40.....	9 50	<i>Albany, Schenectady</i> —Estate of Mrs. Ann S. Hough, to the Society.....	8 00
<i>Green River</i> —St. John's, Domestic.....	1 00	<i>Pa., Philadelphia</i> —Estate of Rev. Wm. Richard Carroll, Foreign.....	475 00
<i>Lander</i> —Trinity Church, Foreign.....	2 50	<i>R. I., Providence</i> —Estate of Rev. C. H. Wheeler, for the Society.....	500 00
<i>Laramie</i> —St. Matthew's, Foreign.....	4 20		
<i>New Castle</i> —Christ Church, Foreign.....	2 11		
<i>Rawlins</i> —St. Thomas', Domestic.....	2 30		
<i>Saratoga</i> —Heavenly Rest, Domestic.....	1 00		
<i>Sheridan</i> —St. Peter's, Domestic, \$2.35; Foreign, \$1.60.....	3 95		
<i>Shoshone Agency</i> —Mission, \$6.50; Foreign, \$2.75.....	9 45		
MISCELLANEOUS—\$2,406.92			
Interest, Domestic, \$1,763.96; Foreign, \$896.46; Special, \$150.....	2,310 42	Receipts for the month.....	\$23,663 73
"Galatians vi. 10," Domestic.....	50 00	Amount previously acknowledged.....	274,487 14
Dividend, Domestic.....	15 00	Total contributions, legacies and specials from September 1st, 1895.....	\$298,150 87
"A Churchwoman," Wo. Aux., Domestic, \$8; Foreign, \$8.....	6 00		

APPROPRIATIONS, SEPTEMBER 1895-1896.

DOMESTIC—(Of which for Indian Missions, \$48,700.00; for Missions to Colored people, \$57,245.00) \$279,520 00
FOREIGN—..... 212,384 00

Total \$491,904 00

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1895.

(Excluding Legacies and Specials.)

DOMESTIC—(Including items designated for Indian Missions, \$11,357.74, Missions to Colored people, \$7,370.03, and one-half of general offerings, \$9,752.67) \$95,762 79

FOREIGN—(Including one-half of general offerings, \$9,752.67) 72,658 48

Total \$168,421 27

**Required from April 1st, 1896, to Sept. 1st, 1896, for Domestic Missions \$183,757 21
for Foreign Missions 139,725 52**

Total required to September 1st, 1896 \$323,482 73

DOMESTIC MISSIONARIES

*Receiving Stipends during the Whole or Part of the Year from September 1st, 1895,
to September 1st, 1896.*

MISSIONARIES TO WHITE PEOPLE.

[List corrected to April 15th.]

MISSIONARY JURISDICTIONS.

ALASKA.

Under Rt. Rev. P. T. ROWE, D.D.	<i>Juneau</i>
Rev. H. Beer.....	<i>Juneau</i>
A. J. Campbell, M.D.	
ASHEVILLE.	
Under Rt. Rev. J. B. CHESHIRE, Jr., D.D. [See North Carolina.]	

ARIZONA.

Rt. Rev. J. M. KENDRICK, D.D.,	<i>El Paso, Tex.</i>
Rev. V. O. Gee.....	<i>Tucson</i>
Rev. E. W. Meany.....	<i>Prescott</i>

Rev. W. H. Fenton Smith.....	<i>Phoenix</i>
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DULUTH.

Under Rt. Rev. M. N. GILBERT, D.D. [See Minnesota.]	
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IDAHO.

Rt. Rev. E. TALBOT, D.D., <i>Laramie, Wyo.</i>	
Rev. J. Dawson.....	(Retired Feb. 1)
Rev. J. D. McConkey.....	<i>Lewiston</i>
Rev. J. H. McPherson.....	<i>Mountain Home</i>
Rev. Geo. G. Van Winkle.....	<i>Grangeville</i>
Rev. S. J. Jennings.....	<i>Caldwell</i>
Rev. P. Murphy.....	<i>Moscow</i>
Rev. J. M. Johnston.....	<i>Montpelier</i>

MONTANA.

Rt. Rev. R. L. BREWER, D.D., <i>Helena</i>	
Rev. H. E. Clowes.....	<i>Ft. Benton</i>
Rev. R. V. K. Harris.....	<i>Miles City</i>
Rev. S. A. Horner.....	<i>Dillon</i>
Rev. C. L. Lovell.....	<i>Bozeman</i>
Rev. C. H. Linley.....	<i>Missoula</i>
Rev. J. F. Pritchard.....	<i>Livingstone</i>
Rev. E. G. Prout.....	<i>Deer Lodge</i>
Rev. C. Quinney.....	<i>Philippines</i>
Rev. G. Stewart.....	<i>Missoula</i>

NEVADA AND UTAH.

It. Rev. A. LEONARD, D.D.,	
Rev. T. L. Bellam.....	<i>Salt Lake City, U.</i>
Rev. J. B. Eddie.....	<i>Wadsworth, Nev.</i>
Rev. J. W. Hyslop.....	(Retired Dec. 1)
Rev. S. Unsworth.....	<i>Reno, Nev.</i>
Rev. F. W. Crook, Gen. Missy,	
Rev. B. Foster.....	(Retired Dec. 1)
Rev. L. B. Ridgely.....	<i>Salt Lake City, U.</i>

NEW MEXICO.

Rt. Rev. J. M. KENDRICK, D.D.,	
El Paso, Tex.	
Rev. E. H. J. Andrews.....	<i>Deming</i>
Rev. F. T. Bennett.....	<i>Santa Fe</i>
Rev. H. Bullis.....	<i>Durango, Col.</i>
Rev. E. S. Cross.....	<i>Silver City</i>
Rev. A. E. Osborn.....	<i>Gallup</i>
Rev. U. T. Tracy.....	<i>Eddy</i>
Rev. H. Townsend.....	<i>Santa Fe</i>
Mr. H. C. Parkman.....	(Retired Dec. 1)

ALABAMA.

Under Rt. Rev. R. H. WILMER, D.D.	
Rev. H. M. JACKSON, D.D.,	

Bishop Coadjutor

Rev. J. O. Adams.....	<i>Eufaula</i>
Rev. J. J. D. Hall.....	<i>Troy</i>
Rev. J. A. Harrison, D.D.,	<i>Demopolis</i>
Rev. R. C. Jeter.....	<i>Opelika</i>
Rev. F. B. Lee.....	<i>Carrollville</i>
Rev. L. Tucker.....	<i>Mobile</i>
Rev. J. F. Smith.....	<i>Talladega</i>
Rev. P. Wager.....	<i>Sheffield</i>

ARKANSAS.

Under Rt. Rev. H. N. PIERCE, D.D.	
Rev. G. W. Flowers.....	<i>Van Buren</i>
Rev. R. S. James, D.D., <i>Eureka Springs</i>	
Rev. J. W. Keeble.....	<i>Newport</i>
Rev. A. W. Pierce.....	<i>Hope</i>
Rev. D. S. C. M. Potter, D.D., <i>Morrilton</i>	
Rev. D. B. Ramsey.....	<i>Camden</i>
Rev. J. T. Vault.....	<i>Fayetteville</i>
Rev. E. J. Williams.....	<i>Forest City</i>

CALIFORNIA.

Under Rt. Rev. W. F. NICHOLS, D.D.	
Rev. H. Lee.....	<i>Contra Costa</i>
Rev. J. S. McGowan.....	<i>Fresno Flats</i>
Rev. L. C. Sanford.....	<i>Selma</i>

COLORADO.

Under Rt. Rev. J. F. SPALDING, D.D.	
Rev. T. Bakes.....	<i>Fort Collins</i>
Rev. F. Byrne.....	<i>P. O. Denver</i>
Rev. D. H. Clarkson.....	<i>Colorado City</i>

NORTHERN CALIFORNIA.

Rt. Rev. J. H. D. WINGFIELD, D.D.,	
Rev. W. L. Clark.....	<i>Benicia, Cal.</i>
Rev. J. Cope.....	<i>Corning, Cal.</i>
Rev. L. De Lew, D.D.,	<i>Woodland, Cal.</i>
Rev. A. George.....	<i>Yreka, Cal.</i>
Rev. J. Hulme.....	(Retired Nov. 1)
Rev. J. Partridge.....	<i>Petaluma, Cal.</i>
Rev. J. T. Shurtliff.....	<i>Cloverdale, Cal.</i>

NORTH DAKOTA.

Rt. Rev. W. D. WALKER, D.D.,	<i>Fargo</i>
Rev. A. E. Evison.....	<i>Bismarck</i>
Rev. C. MacLean.....	<i>Ardock</i>
Rev. P. B. Peabody.....	<i>Pembina</i>
Rev. F. J. Tassell.....	<i>Larimore</i>
Rev. J. Trenaman.....	<i>New Buffalo</i>
Rev. C. Turner.....	<i>Devil's Lake</i>

OKLAHOMA AND INDIAN TERRITORY.

Rt. Rev. F. K. BROOKE, D.D.,	<i>Guthrie</i>
Rev. A. V. Frands.....	(Retired Feb. 1)
Rev. D. G. Gunn.....	<i>Oklahoma City, Ok.</i>
Rev. J. N. Lee, D.D.,	<i>So McAlester, I. T.</i>
Rev. J. Noble.....	(Retired April 6)
Rev. H. C. Shaw.....	<i>Leigh, I. T.</i>
Rev. A. H. Tyner.....	<i>So McAlester, I. T.</i>

OLYMPIA.

Rt. Rev. W. M. BARKER, D.D.,	
Rev. H. L. Badger.....	<i>Tacoma, Wash.</i>
Rev. C. D. Brenton.....	<i>Spokane, Wash.</i>
Rev. G. Buzelle.....	<i>Spokane, Wash.</i>
Rev. G. Chisolm.....	<i>Tacoma, Wash.</i>
Rev. E. Davis.....	<i>Aberdeen</i>
Rev. W. J. Dickson.....	<i>East Sound, Wash.</i>
Rev. P. E. Hyland.....	<i>Seattle, Wash.</i>
Rev. M. Jukes.....	<i>New Whatcom, Wash.</i>
Rev. R. J. Mooney.....	<i>Elma, Wash.</i>
Rev. R. D. Nevin, D.D.,	<i>Blaine, Wash.</i>
Rev. H. Steele.....	<i>Mt. Vernon, Wash.</i>
Rev. A. H. Wheeler.....	<i>Chehalis, Wash.</i>

SOUTH DAKOTA.

Rt. Rev. W. H. HARE, D.D.,	<i>Sioux Falls</i>
Rev. J. H. Babcock.....	<i>Mitchell</i>
Rev. G. A. Chambers.....	<i>Pierre</i>
Rev. W. J. Cleveland.....	<i>Madison</i>
Rev. W. H. Pond.....	<i>Mitchell</i>
Rev. T. H. Richards.....	<i>Dell Rapids</i>
Rev. E. T. Simpson.....	<i>Brookings</i>
Rev. F. N. Tunmon.....	<i>Sturgis</i>
Rev. W. J. Vanix.....	<i>Flandreau</i>
Rev. G. G. Ware.....	<i>Deadwood</i>

SOUTHERN FLORIDA.

Rt. Rev. W. C. GRAY, D.D.,	
Rev. C. F. Arnold.....	<i>Orlando, Fla.</i>
Rev. W. H. Bates.....	<i>Daytona</i>
Rev. C. F. A. Bleiby.....	<i>Sanford, Fla.</i>
Rev. B. F. Brown.....	<i>Lebanon, Fla.</i>
	<i>Titusville, Fla.</i>

DIOCESES.

Rev. W. O. Cone.....	<i>Alamosa</i>
Rev. J. Evans.....	<i>Littleton</i>
Rev. C. Y. Grimes.....	<i>Cripple Creek</i>
Rev. J. W. Gunn.....	(South) <i>Denver</i>
Rev. P. H. Hickman.....	<i>Denver</i>
Rev. D. E. Johnson.....	<i>Denver</i>
Rev. D. H. Mca. Jones.....	(Retired Mch. 1)
Rev. F. W. Kramer.....	<i>Boulder</i>
Rev. V. O. Penley.....	<i>Georgetown</i>
Rev. R. S. Radcliffe.....	<i>Pueblo</i>
Rev. O. A. Sands.....	<i>Bueno Vista</i>
Rev. C. M. Smith.....	(Retired Dec. 1)
Mr. T. A. Scofield.....	<i>West Denver</i>

DALLAS.

Under Rt. Rev. A. C. GARRETT, D.D.	
Rev. J. B. Beauble.....	<i>Fort Worth, Tex.</i>
Rev. J. W. Bleeker.....	<i>Paris, Tex.</i>
Rev. S. T. Brewster.....	<i>Colorado Tex.</i>
Rev. W. D. Christian.....	<i>Terrell, Tex.</i>
Rev. R. H. Coton.....	<i>Oak Cliff, Tex.</i>
Rev. W. T. Douglass.....	<i>Wichita Falls, Tex.</i>
Rev. G. S. Gibbs.....	(Retired Feb. 1)
Rev. J. M. Hilliar.....	<i>Ennis, Tex.</i>
Rev. J. M. V. King.....	<i>Corsicana, Tex.</i>
Rev. W. W. Patrick.....	<i>Cleburne, Tex.</i>
Rev. A. B. Perry.....	<i>Abilene, Tex.</i>
Rev. E. R. Richardson.....	<i>Bonham, Tex.</i>
Rev. E. W. Wickens.....	<i>Dallas, Tex.</i>

EAST CAROLINA.

Under Rt. Rev. A. E. WATSON, D.D.	
Rev. S. S. Barber.....	<i>Swan Quarter, N. C.</i>
Rev. L. Eborn.....	<i>Creswell, N. C.</i>

NORTHERN CALIFORNIA.

Rev. J. H. Davet.....	<i>Orlando, Fla.</i>
Rev. C. Grubb.....	(Retired Dec.)
Rev. G. W. Southwell.....	<i>St. Petersburg, Fla.</i>
Rev. J. H. Weddell.....	<i>Thonotosassa, Fla.</i>

SPOKANE.

Rt. Rev. L. H. WELLS, D.D.,	
Rev. J. N. Barry.....	<i>Palouse, Wash.</i>
Rev. C. H. Bowers, D.D.,	<i>Gen'l Miss'y.</i>
Rev. F. H. Brown.....	<i>Spokane, Wash.</i>
Rev. C. H. Easton.....	(Retired Jan. 1)

THE PLATTE.

Rt. Rev. A. R. GRAVES, D.D.,	<i>Kearney, Neb.</i>
Rev. J. M. Bates.....	<i>Long Pine, Neb.</i>
Rev. F. Durant.....	<i>Chadron, Neb.</i>
Rev. R. L. Knox.....	<i>Arapahoe, Neb.</i>
Rev. S. G. M. Montgomery.....	

WESTERN COLORADO.

Rt. Rev. A. LEONARD, D.D.,	
Rev. L. S. Bates.....	<i>Eagle Pass, Tex.</i>
Rev. A. W. Burroughs.....	

FOND DU LAC.

Under Rt. Rev. C. C. GRAFTON, D.D.
Rev. H. W. Blackman....Ahnapee, Wis.
Rev. L. C. Birch.....Antigo, Wis.
Rev. A. E. Clay.....(Retired Sept 18)
Rev. G. C. Daniels.....Gardner, Wis.
Rev. O. P. Frankel.....Baukland, Wis.
Rev. J. B. Gauthier.....(Retired Feb.)
Rev. A. Harper, Jr.....Centralia, Wis.
Rev. J. Jameson.....Jacksonport, Wis.
Rev. G. W. Lamb.....Menasha, Wis.
Rev. F. W. Merrill.....Berlin, Wis.
Rev. G. Shelton.....Keweenaw, Wis.
Rev. N. D. Stanley.....Sheboygan Falls, Wis.

GEORGIA.

Under Rt. Rev. C. K. NELSON, D.D.
Rev. A. Barnwell.....Atlanta
Rev. E. Denniston, P.O. Opelika, Ala.
Rev. W. E. Eppes.....Clarksville

INDIANA.

Under Rt. Rev. J. H. WHITE, D.D.
Rev. T. B. Barlow.....La Porte
Rev. L. F. Cole.....Indianapolis
Rev. O. Colvin.....Peru
Rev. A. Q. Davis.....Aurora
Rev. W. D. Engle.....Indianapolis
Rev. E. G. Hunter.....Indianapolis
Rev. J. A. McElone.....Anderson
Rev. P. Saxby.....Cannelton
Rev. C. T. Stout.....Goshen
Rev. F. C. Woodard..(Retired, Dec. 1.)

IOWA.

Under Rt. Rev. W. S. PERRY, D.D.
Rev. L. D. Bratherd.....Glenwood
Rev. W. H. Frost.....Carroll
Rev. S. R. J. Hoyt, D.D., Gen. Miss. '73
Davenport
Rev. H. C. Johnson.....Nashua
Rev. I. McElroy, Gen. Missy.....(Retired May 1)
Rev. C. B. Bee.....Independence
Rev. F. G. Parkinson.....What Cheer
Rev. W. M. Purce.....Farley
Rev. C. E. Webb.....Marshalltown

KANSAS.

Under Rt. Rev. F. R. MILLSPAUGH, D.D.
Rev. W. W. Ayres.....Lawrence
Rev. J. Baker.....Marysville
Rev. A. Beatty, D.D.....Newton
Rev. R. H. Barnes.....Beloit
Rev. J. Bennett.....Fort Scott
Rev. J. Brooks.....Dwight
Rev. H. M. Carr.....Chautauque
Rev. F. H. DeLonge.....Sedalia
Rev. C. R. Hill, Archdeacon.....Topeka
Rev. J. D. Krum, D.D., Gen'l Missy '73.....Dodge City
Rev. J. H. Lee.....Manhattan
Rev. J. E. Leeds.....Wakefield
Rev. J. Mayou.....Oskaloosa
Rev. G. W. Miner.....No. Topeka
Rev. H. C. Parkman.....Kinsley
Rev. J. J. Purcell.....Parsons
Rev. J. M. Rankin.....Burlington

KENTUCKY.

[Appropriation relinquished Jan. 1.]
Under Rt. Rev. T. U. DUDLEY, D.D.
Rev. G. S. Fitz Hugh.....(Retired Jan. 1)
Rev. J. E. H. Galbraith.....(Retired Jan. 1)
Rev. V. O. Gee.....(Retired Jan. 1)

LEXINGTON.

Under Rt. Rev. L. W. BURTON, D.D.
Rev. A. Fleming.....Ashland, Ky.

LOS ANGELES.

Under Rt. Rev. J. H. JOHNSON, D.D.
Rev. W. B. Burrows.....Santa Ana, Cal.
Rev. W. E. Jacob.....Oceanside, Cal.
Rev. O. Parker.....Ventura, Cal.

LOUISIANA.†

Under Rt. Rev. D. SESSUMS, D.D.
Rev. W. B. Browne.....Bastrop
Rev. C. D. Mack.....Clinton
Rev. J. Philon.....Thisbeaux
Rev. A. R. Price.....Washington
Rev. R. H. Prosser.....Houma

MAINE.

Under Rt. Rev. H. A. NEEDY, D.D.
Rev. L. B. W. Fowler.....Exeter
Rev. H. Hudson.....(Retired Dec. 1)
Rev. G. R. Messias.....Brunswick
Rev. G. B. Nicholson.....Fort Fairfield
Rev. C. T. Ogden.....Woodfords
Rev. H. Sawyer.....Artrum
Rev. J. W. Sparks.....Waterville
Rev. C. F. Sweet.....Presque Isle
Rev. H. W. Winkley.....Biddeford

MARQUETTE.

Under Rt. Rev. —
Rev. J. deB. Kaye.....Ironwood, Mich.
Rev. R. Wood.....Negaunee, Mich.
Rev. W. A. Mulligan.....Ontonagon, Mich.
Rev. G. Gibson.....Menominee, Mich.
Mr. G. F. A. McKeelan.....Ewen, Mich.
Mr. H. J. Purdie.....Bay Mills, Mich.

MILWAUKEE.

Under Rt. Rev. I. L. NICHOLSON, D.D.
Rev. A. Coffin.....Shab Lake, Wis.
Rev. J. W. Ferguson.....St. Croix, Wis.
Rev. F. M. Maran.....West Bend, Wis.
Rev. W. McVettie.....Hudson, Wis.
Rev. O. J. Scovell.....Darlington, Wis.
Rev. E. Vey.....Rice Lake, Wis.
Rev. E. P. Wright, D.D..(Retired Jan. 1.)

MINNESOTA.

[Including Duluth.]

Under Rt. Rev. H. B. WHIPPLE, D.D.
Rev. M. N. GILBERT, S.T.D.,
Bishop Coadjutor,

Rev. A. Alexander.....Minneapolis
Rev. D. T. Booth.....Wilmar

Rev. J. Cornell.....Janesville
Rev. A. K. Glover.....Le Sueur

Rev. R. E. Goudy.....Blue Earth
Rev. C. E. Hixon.....Becker

Rev. W. H. Knowlton.....Red Wood Falls

Rev. R. R. McVettie.....Wadena

Rev. G. W. Nichols.....Worthington

Rev. B. Pealody.....St. Vincent

Rev. S. B. Pritchard.....Cloquet

Rev. E. J. Purdy.....Minneapolis

Rev. W. A. Rimer.....Brown's Valley

Rev. W. H. Ross.....Appleton

Rev. G. H. Ten Broek.....Merriam Park

Rev. B. F. Thompson.....St. Peter

Rev. F. W. White.....Lwerne

MISSISSIPPI.

Under Rt. Rev. H. M. THOMPSON, D.D.

Rev. W. H. Capers.....Crystal Springs

Rev. B. F. Fitzpatrick.....Winona

Rev. R. G. Hamilton.....(Retired Dec. 1)

Rev. G. C. Harris, D.D., Madison Station

Rev. H. W. Robinson.....Brandon

Rev. P. G. Sears.....Holly Springs

Rev. W. Stokes.....Water Valley

Rev. D. B. Waddell.....Meridian

Rev. T. E. Wineoff.....Macon

MISSOURI.

Under Rt. Rev. D. S. TUTTLE, D.D.

Rev. F. E. Alleyne.....Portland

Rev. A. Boogher.....Canton

Rev. W. H. Wilson.....Mobile

Rev. J. M. McElroy.....(Retired April 1)

Rev. S. Mills.....Crystal City

Rev. L. F. Potter.....Mexico

Rev. R. W. Rhames.....Louisiana

Rev. R. Todd.....Cape Girardeau

Rev. J. A. Wainwright, M.D., Palmyra

Rev. F. M. Weddell.....Rolla

NEBRASKA.

Under Rt. Rev. G. WORTHINGTON, S.T.D.

Rev. I. E. Baxter.....Falls City

Rev. C. S. Brown.....Columbus

Rev. J. E. Johnson.....So. Omaha

Rev. A. E. Marsh.....Central City

Rev. P. McKin.....Norfolk

Rev. D. C. Pattee.....(Retired April 15)

Rev. P. Talbot.....York

Rev. C. Talbot.....Blair

Rev. R. C. Talbot, Jr.....Tecumseh

Rev. T. Watson.....Omaha

Rev. J. A. Williams.....Omaha

Mr. G. S. Raiston.....Lincoln

NEW HAMPSHIRE.

Under Rt. Rev. W. H. NILES, D.D.

Rev. C. R. Bailey.....Penacook

Rev. W. N. Bailey.....(Retired Dec.)

Rev. E. J. Cook.....Goffstown

Rev. E. J. Davis.....Littleton

Rev. J. E. Farnsworth.....Lancaster

Rev. R. H. Ferguson.....Ashland

Rev. J. C. Flanders.....Woodsville

Rev. E. Goodridge.....Exeter

Rev. W. Greer.....No. Conway

Rev. W. L. Himes (At Large).....Concord

Rev. G. P. Huntington.....Hanover

Rev. A. W. Jenks.....(Retired Oct. 1)

Rev. A. Murch.....Salmon Falls

NEW YORK.

Under Rt. Rev. H. C. POTTER, D.D.

Rev. T. Drumm, M.D., Port Chaplain,
(Retired May 1)

Mr. A. C. Fletcher, Assistant

Rev. J. G. Hammarskjold, Gen'l Mis-

sionary to Sweden.....Hastings

NORTH CAROLINA.

Under Rt. Rev. J. B. CHESHIRE, D.D.

Rev. J. W. Barker.....Reidsville

Rev. O. T. Black.....Pittsboro

Rev. J. A. Deal.....Franklin

Rev. F. A. Fetter.....High Point

Rev. F. W. Hilliard.....Morehead

Rev. H. W. Jones.....(Retired April 1)

Rev. G. W. Phelps.....Littleton

Rev. W. F. Rice.....Groce

Rev. C. Satterlee.....Morganton

Rev. A. H. Stubb.....Asheville

Rev. W. R. Wetmore.....Lincolnton

Rev. J. H. Williams.....Madison

OHIO.

Under Rt. Rev. W. A. LEONARD, D.D.
Rev. A. W. Mann.....Cleveland

OREGON.

Under Rt. Rev. B. W. MORRIS, D.D.
Rev. C. Booth.....Neupert
Rev. J. DeForest.....Baker City
Rev. L. Dawson.....Oregon City
Rev. B. E. Habershon.....Portland
Rev. W. Hart.....Ashland
Rev. W. Horsfall.....Marshfield
Rev. D. E. Loveridge.....Eugene City
Rev. G. F. Plummer.....Corvallis
Rev. H. C. St. Clair.....La Grande
Rev. T. N. Wilson.....Roseburg

QUINCY.

Under Rt. Rev. A. BURGESS, S.T.D.
Rev. J. K. Black.....Pittsford, Ill.
Rev. J. S. Chamberlain.....Aledo, Ill.
Rev. P. C. Hammond.....Henry, Ill.
Rev. R. W. Hewitt.....Kewanee, Ill.
Rev. F. K. Howard.....Moline, Ill.
Rev. A. Kalin.....Johnston
Rev. J. L. Whitty.....Jubilee, Ill.

SOUTH CAROLINA.

Under Rt. Rev. E. CAPERS, D.D.
Rev. B. Allston.....Union C. H.
Rev. R. W. Barnwell.....(Retired Oct. 1)
Rev. W. H. Barnwell.....(Retired May 1)
Rev. H. T. Gregory.....Columbia
Rev. W. B. Gordon.....Johnston
Rev. J. K. Kenneway.....(Retired Dec. 1)
Rev. J. McCullough.....Walhalla
Rev. O. T. Powers.....Pendleton
Rev. B. C. Sams.....Rockville
Rev. J. H. Tillington.....Eastover

SOUTHERN VIRGINIA.

Under Rt. Rev. A. M. RANDOLPH, D.D.
Rev. J. Turner.....Staunton

SPRINGFIELD.

Under Rt. Rev. G. F. SEYMOUR, D.D.
Rt. Rev. C. R. HALE, D.D.,
Bishop Coadjutor

Rev. F. H. Burrell.....Arcola
Rev. J. S. Colton.....Mt. Carmel, Ill.
Rev. H. C. Eastman.....Renton, Ill.
Rev. J. G. Miller.....Moline, Ill.
Rev. C. E. Phares.....Mooreland City, Ill.
Rev. R. Rodger.....Belleview, Ill.
Rev. C. J. Shutt.....Mansfield, Ill.
Rev. W. H. Toolins.....East St. Louis, Ill.
Rev. J. Wayne.....Mason City, Ill.
Rev. J. G. Wright.....Greenville, Ill.

TENNESSEE.

Under Rt. Rev. G. C. QUINTARD, D.D.
Rt. Rev. T. F. GALLOR, D.D.,
Bishop Coadjutor

Rev. J. H. Blacklock.....Cleveland
Rev. J. M. Northrop.....Covington
Rev. A. Patterson.....Nashville
Rev. B. R. Ramage.....Murfreesboro
Rev. P. A. Rodriguez.....Franklin
Rev. A. A. Schaffer.....Nashville
Rev. R. K. Smith.....Greenville
Rev. T. C. Tupper.....Somerville
Rev. C. T. Wright.....Tullahoma

TEXAS.

Under Rt. Rev. G. H. KINSOLVING, D.D.
Rev. G. L. Crockett.....San Augustine
Rev. J. A. Duncan.....Temple
Rev. J. B. Dunn.....Navasota
Rev. H. C. Howard.....Columbus
Rev. P. W. Jones.....Bastrop
Rev. T. B. Lawson.....Richmond
Rev. F. S. Leitch.....Brenham
Rev. J. C. Waddill.....Houston

WESTERN MICHIGAN.

Under Rt. Rev. G. D. GELLESPIE, D.D.
Rev. J. W. Bancroft, Gen. Missy,
Hastings, Mich.

Rev. W. P. Law, Gen. Missy,
Grand Rapids, Mich.

Rev. J. M. Rippey, M.D., (Retired Mar. 1)
Rev. C. R. Taylor.....Sturgis, Mich.

Rev. W. H. Van Antwerp, D.D.,
(Retired Mar. 1)

Rev. A. E. Wells.....Traverse City, Mich.
Rev. M. S. Woodruff.....Benton Harbor, Mich.

WEST MISSOURI.

Under Rt. Rev. E. R. ATWELL, D.D.
Rev. G. H. Bailey.....(Retired Mar. 1)
Rev. T. H. Brookes.....Neosho, Mo.
Rev. H. A. Duboc.....(Retired Dec. 1)
Rev. J. W. Dunn.....Independence, Mo.
Rev. S. M. Holden.....Kansas City, Mo.
Rev. J. P. Lytton.....West Plains, Mo.
Rev. D. G. MacKinnon.....(Retired Nov. 1)
Rev. L. T. Minturn.....Amazonia, Mo.
Rev. G. P. Sommerville.....Independence

WEST VIRGINIA.

Under Rt. Rev. G. W. PETERKIN, D.D.
Rev. W. H. Burkhardt.....Weston
Rev. C. M. Campbell.....Ravenswood
Rev. G. W. Easter.....Union
Rev. G. A. Gibbons.....Romney
Rev. J. H. Joyner.....St. Albans
Rev. C. C. Pearson.....Morgantown

* Deaf Mute Missionary in several dioceses.

† Last year's list.

MISSIONARIES AND TEACHERS AMONG THE INDIANS.

ALASKA MISSION.

Rt. Rev. P. T. ROWE, D.D., Juneau.

Rev. J. W. Chapman, care Alaska Commercial Company, Box 2329, San Anvik.
Rev. J. L. Prevost, Fort Francisco, Cal., San Adams.

Rev. E. H. Edson, care Capt. J. N. Knowles, Point Hope, 80 California St., San Francisco, Cal., J. B. Driggs, M.D., Point Hope.

Mrs. Chapman, Anvik.
Dr. Mary V. Glenton, Fort Adams.
Miss Bertha W. Sabine, Anvik.

FOND DU LAC MISSION.

Under Rt. Rev. C. C. GRAFTON, D.D.

GREEN BAY AGENCY—Rev. S. S. Burleson, *Missionary*
P. O. Oneida, Brown Co., Wisconsin.

Mission School of Hobart Church.

Rev. S. S. Burleson, Principal.

Rev. C. Hill (Indian).

Miss Burleson, Teacher.

Sister Katherine (*in charge of Hospital*).

Sister Margaret.

OKLAHOMA MISSION.

Rt. Rev. F. K. BROOKE, D.D., *Missionary Bishop*—
P. O. Guthrie, Oklahoma.

Rev. David Pendleton Oakerhater (Native), Deacon,

P. O. Darlington, Oklahoma.

[The Rev. D. A. Sanford, El Reno, Oklahoma, is the head of this Mission, but he is not a stipendiary of the Society.]

MINNESOTA MISSION.

Under Rt. Rev. H. B. WHIPPLE, D.D., LL.D.

Rt. Rev. M. N. GILBERT, S.T.D., Bishop Coadjutor.

Rev. J. A. Gilfillan, Archdeacon; P. O., White Earth.

GULL LAKE SETTLEMENT, *Mission*.

William Denley, catechist.

WHITE EARTH RESERVATION.

Church of St. Columba.

Rev. J. J. Enmegahbowh (Native), Presbyter, Pastor Emeritus.

Rev. Fred. W. Smith (Native), Deacon; P. O., White Earth.

RED LAKE SUN AGENCY.

Church of St. John in the Wilderness.

Rev. Francis Willis, Presbyter; P. O., Red Lake.
Edward Kehseosch (Native), Catechist.

Church of St. Antipas.

Rev. Francis Willis, Presbyter.

WILD RICE RIVER.

Church of the Epiphany.

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PEMBINA SETTLEMENT.

Church of the Holy Spirit.

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St. Cornelius's Church.

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Napoleon Wabasha (Native), Catechist; P.O., Birch Coolie.

TWIN LAKES, *Samuel Memorial Mission.*

Louis Manypenny (Native), Catechist; P.O., White Earth.

BIG BEND MISSION.

Rev. Jos. Wakazoo (Native), Deacon; P.O., White Earth.

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Rev. Battiste P. Lambert (Native), Deacon—P. O., White Swan, So. Dak.

Rev. Joseph Marshall (Native), Deacon—P. O., Pine Ridge Agency, South Dakota.

Rev. Victor Renville (Native), Deacon—P.O., Sisseton Agency, South Dakota.

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Rev. Amos Ross (Native), Presbyter—in charge of Corn Creek District, Pine Ridge Reserve; P. O., Pine Ridge Agency, South Dakota.

Rev. William Saul (Native), Deacon—P. O., Crow Creek Agency, South Dakota.

Rev. C. E. Shavely, Presbyter—in charge of Agency District, Pine Ridge Mission. P. O., Pine Ridge Agency, South Dakota.

Rev. David Tatayopa (Native), Deacon—P. O., Rosebud Agency, South Dakota.

Rev. Joseph C. Taylor (Native), Deacon—P. O., Egan, South Dakota.

Rev. Isaac H. Tuttle (Native), Deacon—P. O., Pine Ridge Agency, South Dakota.

Rev. John Wahoyapi (Native), Deacon—P. O., Cheyenne Agency, South Dakota.

Rev. Luke C. Walker (Native), Presbyter—in charge of Lower Brûlé Mission; P. O., Lower Brûlé Agency, South Dakota.

CHURCHES, CHAPELS AND STATIONS.

CHEYENNE RIVER MISSION, Rev. Edward Ashley, Presbyter. (P.O., Cheyenne Agency, So. Dak.)

Ascension Chapel, Moreau. Eugene Standing-Bull (Native), Helper.

Calvary Chapel, Swift Bird's. Rev. John Maho-yapi (Native), Deacon.

Emmanuel Chapel, White Wolf's. Henry Marshall (Native), Catechist.

St. Andrew's Chapel, Cheyenne River. Stephen Togola (Native), Catechist.

St. Luke's Station, Bear Creek. ——(Native), Helper.

St. Mark's Station. Charles Blue Horse (Native), Helper.

St. John's Church, the Agency. Rev. E. Ashley, Missionary. J. Crow Feather (Native), Helper.

St. Paul's Chapel, Mackenzie's Point. W. Lee (Native), Helper.

St. Stephen's Chapel, Moreau. Rev. John Wahoyapi (Native), Deacon.

St. Thomas' Chapel, Moreau. Louis Egna (Native), Helper.
Upper Cheyenne Station. Samuel Kutepi (Native), Helper.
Virgin Creek, Thomas Fighting Bull (Native), Helper.
FLANDREAU, St. Mary's Church, Rev. William J. Cleveland, Missionary; William Jones and David Weston (Native), Catechists.

LOWER BRULE MISSION, Rev. Luke C. Walker (Native), Presbyter. (P. O., Lower Brûlé Agency, So. Dak.)
Church of Our Saviour, Rev. Luke C. Walker, Missionary. Battiste Bear Bird (Native), Catechist, the Agency.
Chapel of the Holy Comforter. Clark S. Bull (Native), Catechist.
Holy Faith Station, Cedar Creek. Amos Yellow Hawk (Native), Helper.
Holy Name Station. Fort George, Daniel High-Elk (Native), Helper.
Messiah Chapel, Medicine Creek. Sam Medicine Bull (Native), Catechist.
St. Alban's Chapel, Big Mane's. Daniel Fire Cloud (Native), Catechist.

OGALALA OR PINE RIDGE MISSION, Agency District, Rev. C. E. Snavely, Presbyter; (P. O., Pine Ridge Agency, South Dakota.)
Church of the Holy Cross, Pine Ridge Agency. Rev. C. E. Snavely, Missionary. Alexander Le-Boeuf (Native), Catechist.
Messiah Chapel, Orphan's Camp. John Bissonett (Native), Helper.
St. Alban's Station. William N. Robertson (Native), Helper.
St. Barnabas' Station. George I. Sword (Native), Helper.
St. George's Station, Janise Creek. George I. Sword (Native), Helper.
St. James' Station. Thomas Tyon (Native), Catechist.
St. John's Station. W. Takes Enemy (Native), Helper.
St. Julia's Chapel. Porcupine Tail. Paul H. Horses (Native), Catechist.
St. Luke's Station. Asa P. Seed (Native), Helper.
St. Mark's Station. John Black Fox (Native), Catechist.
St. Mary's Station, White Bird's. John Black Fox (Native), Catechist.
St. Matthew's Station. Silas Opagila (Native), Catechist.
St. Paul's Station, Skunk Camp. H. Turning Holy (Native), Helper.
St. Peter's Station. Silas Opagila (Native), Catechist.
St. Philip's Chapel, Red Dog Camp. Rev. I. H. Tuttle (Native), Deacon.
St. Thomas' Station. James Little Chief (Native), Catechist.
Trinity Station. W. Takes Enemy (Native), Helper.

OGALALA OR PINE RIDGE MISSION, Corn Creek District, Rev. Amos Ross (Native), Presbyter; (P. O., Pine Ridge Agency, South Dakota.)
Church of the Inestimable Gift, Corn Creek, Rev. Amos Ross (Native) Missionary. Charles Lone Wolf (Native), Helper.
Chapel of the Mediator. Jefferson Blue Bird (Native), Catechist.
Faith Station. Mrs. Draper's Samuel Broken-Rope (Native), Helper.
Gethsemane Chapel. Cuny W. Deer (Native), Helper.
St. Barnabas' Chapel. Medicine Root Creek. Rev. Joseph Marshall (Native), Deacon.
Spotted Horse Station. Robert Two Elk (Native), Helper.

ROSEBUD OR UPPER BRULE MISSION, Rev. A. B. Clark. (P. O., Rosebud Agency, South Dakota.)
Church of Jesus (Margaret Memorial), the Agency.
 Rev. A. B. Clark, Missionary.
Advent Chapel. Luke White Hawk (Native), Helper.

Calvary Chapel, and Cottonwood and Ponca Creek Stations. Samuel Wells (Native), Catechist.
Chapel of the Mediator. Rev. David Tatlyopa (Native), Deacon.
Ephphatha Chapel, St. Mary's School. Dallas Shaw (Native), Catechist.
Epiphany Station. John T. Henry (Native), Catechist. Samuel Little Knife (Native), Helper.
Holy Innocents' Chapel. John T. Henry (Native), Catechist.
Pine Creek Station. John T. Henry (Native), Catechist.
St. Andrew's Chapel, Iron Wood Creek. Laban White Horse (Native), Catechist.
St. Barnabas' Station. Red Leaf's. Samuel Little Knife (Native), Helper.
St. James' Chapel. Walter Red Elk (Native), Helper.
St. John's Chapel. Walter Red Elk (Native), Helper.
St. Luke's Station. Laban White Horse (Native), Catechist.
St. Mark's Chapel, Little Oak Creek. John T. Henry (Native), Catechist.
St. Matthew's Station. Rev. David Tatlyopa (Native), Deacon.
St. Paul's Station, Black Pipe Creek. Andrew Magahoton (Native), Helper.
St. Peter's Station. Laban White Horse (Native), Catechist.
St. Philip's Station. Walter Red Elk (Native), Helper.
St. Thomas' Chapel, Corn Creek. Samuel Little Knife (Native), Helper.
Turtle Creek Station. Dallas Shaw (Native), Catechist.
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SANTEE MISSION, Rev. J. W. Cook (P. O., Greenwood, So. Dak.)
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Church of our Merciful Saviour, the Agency, Rev. William Holmes (Native), Deacon. — (Native), Catechist.
Chapel of our Blessed Redeemer, Bazille Creek, Geo. D. Red Owl (Native), Catechist.
Chapel of the Holy Faith. Jos. Good Teacher (Native), Helper.

SISSETON MISSION, Rev. John Robinson. (P. O., Sisseton Agency, South Dakota.) Thomas Cante (Native), Helper, at large.
St. Mary's Church, the Agency, Rev. John Robinson, Missionary. Rev. Victor Renville (Native), Deacon.
St. John Baptist's Chapel, Lake Traverse. D. J. Robertson (Native), Catechist.
St. James' Chapel, Enemy Lake. Robert White (Native), Catechist.

STANDING ROCK MISSION, Rev. Philip J. Deloria (Native), Presbyter, (P.O., Campbell, Campbell Co., South Dakota).
Chapel of the Good Shepherd. Little Oak Creek. Herbert Welsh (Native), Catechist.
St. John Baptist Chapel, Bull Head. Joseph White Plume (Native), Helper.
St. Luke's Station, Hawk Man's Camp. Joshua Iron Necklace (Native), Helper.
St. Elizabeth's Church. Rev. Philip J. Deloria (Native), Presbyter, Missionary. John Red Hawk (Native), Helper.
St. Thomas, Black Feet Camp. Andrew White Face (Native), Helper.

YANKTON MISSION, Rev. J.W. Cook. (P.O., Greenwood, South Dakota.)
Church of the Holy Fellowship, Yankton Agency, Rev. J. W. Cook, Missionary.
Chapel of the Holy Name, Choteau Creek. Thomas Hoffman (Native), Helper.
Chapel of St. Philip the Deacon, White Swan. Rev. Battiste P. Lambert (Native), Deacon.

YANKTONNAIS MISSION, Rev. H. Burt. (P. O., Crow Creek Agency, South Dakota.)
Christ Church, the Agency. Rev. H. Burt, Missionary.

All Saints' Chapel, Upper Camp. — (Native), Catechist.
Ascension Station. Henry Long Feather (Native), Helper.
Chapel of St. John Baptist, Lower Camp. Rev. William Saul (Native), Deacon.
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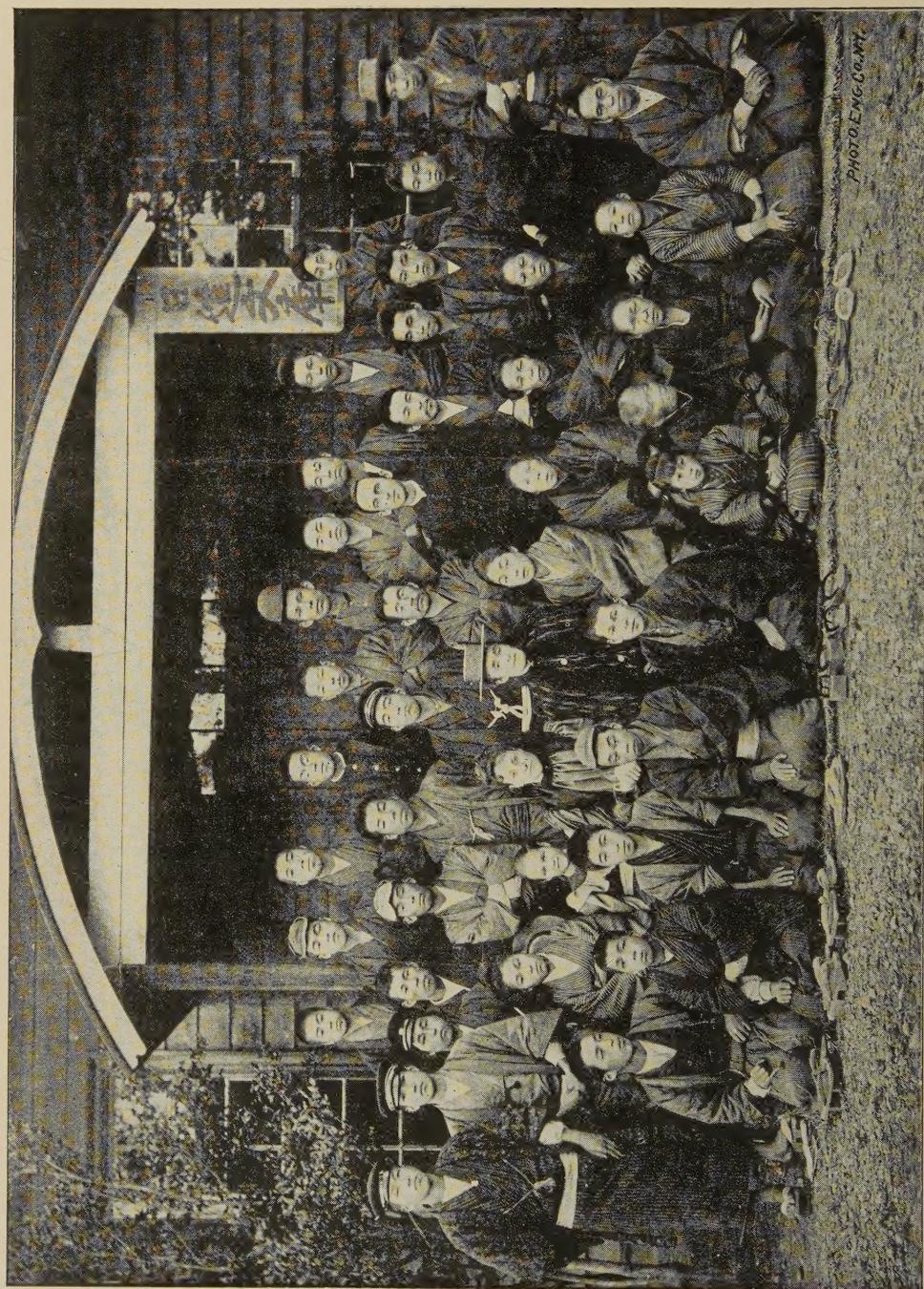


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